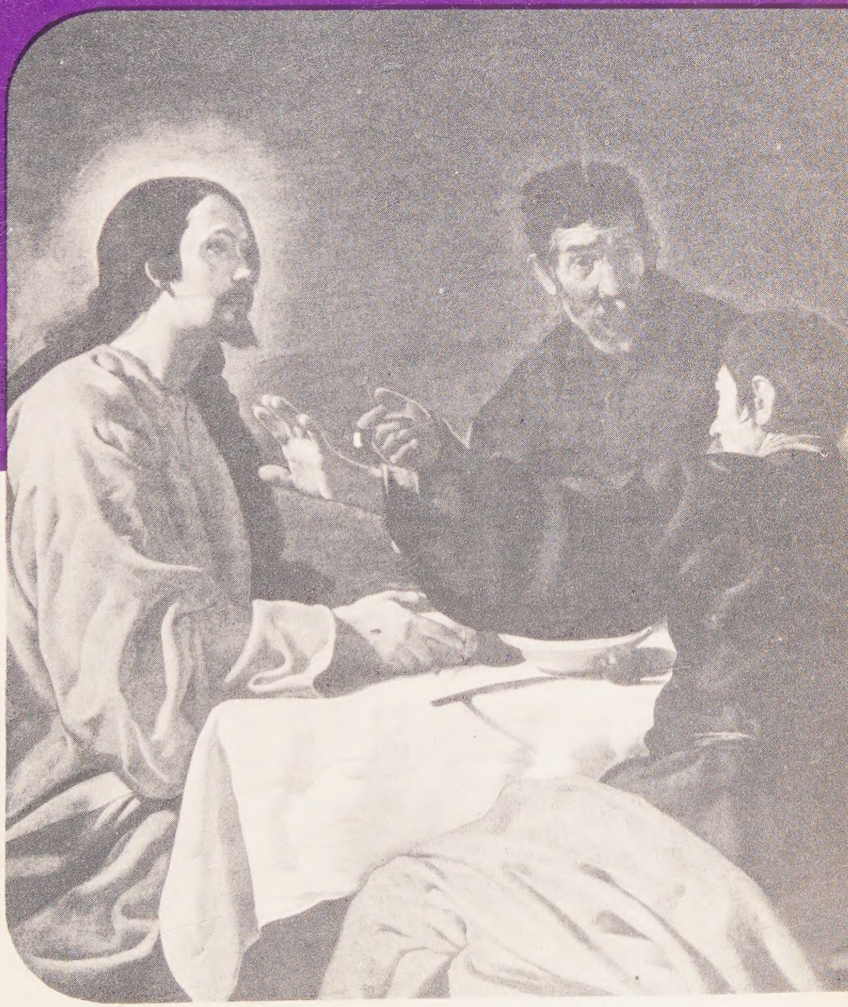
# The LUTHERAN



**SUPPER AT EMMAUS**

**In the breaking of bread they knew Him**

34, No. 29

APRIL 16, 1952

CENTS

# THE VOYAGE

THERE WAS THE USUAL exciting scene at the pier as the big ocean liner cast off for its voyage across the sea. Passengers hurried aboard before the gangplank was pulled up. The crowd on the pier waved and called to those aboard the ship. A band was playing.

Then came the moment when the ropes were untied, the deep tones of the vessel's whistle sounded and she moved slowly out into the bay to begin her long journey. Handkerchiefs waved on the pier as the crowds watched the ship recede slowly into the distance and finally disappear from sight.

But as the crowd dispersed, no one said "That's the end. There's nothing more ahead for those travelers."

Everyone knew that at a distant port preparations were being made for the happy hour when that same ship docked, having arrived at its destination. Though farewells had been sorrowful, the reunions would be joyous.

Since the time of Christ, men have learned that death is like a ship. It's not an end. It may carry a friend out of sight, but it leads to a destination where a joyful experience is waiting. —A. P. S.

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COVER PICTURE. "Supper at Emmaus" was painted by the Spanish artist, Diego Velasquez

# THE CHURCH IN THE NEWS

## Communists arrest ULC missionary

A young pastor just five years out of seminary was the last American left at the United Lutheran mission in China. The Rev. Paul Mackensen was 23 years old in 1948 when he joined the missionary staff in Tsingtao. Last month Communists put him in prison.

PAUL MACKENSEN

Red armies held most of the big Shantung peninsula at the time Pastor Mackensen arrived there. Americans were warned to leave the port city of Tsingtao before U.S. Marines withdrew. In the spring of 1949 a dozen ULC missionaries came home.

Four who had no family responsibilities elected to stay. After war began in Korea they were closely watched, finally ordered to stop their mission work. One after another they got permission to leave —Miss Erva Moody and Douglas Erickson in 1950, Miss Clara Sullivan early this year.

But Communists gave no exit permit to Mr. Mackensen. On March 7 he was imprisoned, according to a brief message from Hong Kong this month.

## Chinese situation

Of Lutheran missionaries of all nationalities there are only eight left on the Chinese mainland, five of them Americans. A German, the Rev. Felix Paulsen, has been under arrest since Nov. 9, 1950. Dr. and Mrs. Ralph Mortensen (Lutheran Free Church) are in Shanghai, the Rev. and Mrs. Elmer H. Thode (Missouri Synod) in Hankow.

Mr. Mackensen, who is unmarried, is a member of the American Lutheran Church. His father is pastor of St. Paul's Church (ALC) in Baltimore, and his sister is the wife of ULC Pastor Leonard Good, Nuremberg, Pa. Young Mr. Mackensen was graduated from the Philadelphia Seminary in 1947, studied Chinese a year at Yale, and was commissioned in 1948 for service in the ULC mission in Tsingtao.

Dozens of American missionaries, mostly Roman Catholic priests or nuns, have been arrested in China during the past year. The purpose seems to be to discredit them in the eyes of the native Christians and destroy their influence. Efforts are usually made to persuade them to "confess" they are spies or are guilty of dishonest use of mission funds. After being "convicted" in public trials, they are exiled from China.

Recently Communists have held a few missionaries for ransom. This became known when U.S. Secretary of the Treasury John W. Snyder revealed that two U.S. Protestant missionary organizations have paid nearly $50,000 to the Chinese Communists in an effort to secure the release of their representatives. The Communists claimed that the sums were for "debts" owed by the missionaries, who were not identified in the secretary's statement. So far the payments have proved futile. The missionaries have not yet been granted permission to leave China.

## Easter is international

German civilians got up at daybreak to join U.S. soldiers in an Easter sunrise service in Heidelberg. An American army

aplain and a German Lutheran pastor, s an army choir and an all-German oir, shared in celebrating the festival. Things like that happened all over the rld this year. Oriental and American ristians joined in Easter hymns in pan. A sunrise service was scheduled Ryukyus, with all Protestant chapns on the island participating. In orea, Hawaii, Panama Canal Zone, and Trieste, the GIs gathered at dawn for ster worship.

On board ship, in military hospitals, camps and fortifications, the message the resurrection was proclaimed. "The vering clouds on today's horizon are using hearts to be worried and fear has ertaken even the faithful," said Major eneral Roy H. Parker, U.S. Army chief chaplains. "The only antidote is the essage of the empty tomb, the message the resurrected and living Lord whom e serve."

## Missionary elected Thiel president

A 39-year-old missionary to India, Dr. Frederic B. Irvin, has accepted the presidency of Thiel College in Greenville, Pa. He is treasurer of the Andhra Church of India, and has been vice principal of the Andhra Christian College in Guntur.

Dr. Irvin, a native of western Pennsylvania (and brother of Pastor Donald F. Irvin of Haddonfield, N. J.), was graduated from Temple University, studied at Heidelberg in Germany, and received a Ph.D. at the University of Pittsburgh.

He has been a teacher at Belleview, Pa., in Puerto Rico and the Virgin Islands, was assistant registrar at Temple before entering the U.S. Army in 1944. He went to India as a missionary of the United Lutheran Church in 1947.

No decision has been reached by the Board of Foreign Missions on whether he will be released from his overseas post before the end of his term next year.

REMINDER

*Chaplains' jeeps remind front-line soldiers in Korea to go to church*

## Vatican funds barred

Unless the U.S. Senate gives its approval to appointment of an ambassador to the Vatican, no money from the State Department budget can be spent for such an embassy. That was the way things stood in early April when the House of Representatives voted 159 to 82 to uphold the ban on Vatican embassy funds.

Congressmen were eager to avoid a roll call vote on the question. They took a standing vote (with 55 per cent of the House members present). An amendment aimed at preventing appointment of a Vatican ambassador by President Truman after Congress recesses for the summer had been offered in the House appropriations committee by Rep. Prince H. Preston of Georgia (*see* THE LUTHERAN, *April 9*). It was this amendment which the House upheld.

The mystery was why the State Department had specified a $70,000 item for a Vatican embassy in its budget. The sum could have been tucked away in the total of $79 million for all embassies and diplomatic missions. From the way the question was raised, it seemed that someone in the State Department had wanted to test Congressional opinion.

## Churchmen keep watch on politics

Church members must make an organized effort if they want to break the connections between crime and politics in many American communities. This spring the members of churches in dozens of cities are organizing for action.

Candidates for the office of state's attorney lined up before a microphone in Peoria, Ill., (*see photo*) to tell a committee of the local council of churches how, if elected, they will "enforce laws related to the moral life of the community" (chiefly gambling, prostitution).

Two thousand churches in Chicago

QUESTIONS FOR CANDIDATES

*Peoria churchmen query aspirants on how to uphold the law*

re asked to help raise $500,000 for an ti-crime battle. The city federation of urches drew up a "citizenship code for blic officials." Thirteen clergymen of ncoln, Nebraska, endorsed the re-elec- n campaign of Attorney General C. S. ck because since 1950 "he has con- ued the law enforcement program suc- ssfully and without relaxation," they d.

In some states churches are engaging strenuous crusades to persuade Chris- n citizens to vote in the spring primary ctions. "We have faith that the best en and women will be elected if church ople will only think through to their n well-considered individual choices d then actually vote," said the chairman the Congregational Christian social tion committee.

### uestion for Eisenhower

It's no secret that General Dwight senhower—who may be the next U.S. esident—is not a member of any urch. His mother, it is reported, had ce been a Jehovah's Witness.

Evangelist Billy Graham asked the gen- al point-blank about his church mem- rship when he spent an hour at the senhower headquarters near Paris this nth. "General Eisenhower authorized to say that he is a Protestant but not member of any church," said Dr. Gra- m. "He also authorized me to say that is greatly encouraged and very happy out the revival of religious interest in nerica."

### e facts about Colombia

Roughest danger zones in the Prot- ant-Roman Catholic conflict are 1) ain, and 2) the little South American untry of Colombia (population 11 mil- n). Most other South American coun- es, though they also inherit the Spanish ditions, are becoming tolerant toward Protestants. In Colombia things get steadily worse.

To collect specific facts about persecution of Protestants, the Evangelical Confederation of Colombia (representing 17 Protestant agencies) sent out an investigator. He came back with 23 stories signed by eye-witnesses of attacks on Protestants in two months. That may be only one fourth or one fifth of the incidents of violence which took place.

Murder, b e a t i n g s, imprisonments, church buildings wrecked or damaged were among events reported. At Puerto Tejada a mounted policeman rode his horse into a Protestant chapel during a service. "The violence is the natural result of the preaching and example" of the Roman Catholic clergy, the reporter stated. He gave quotations from newspapers and radio speeches to prove this.

The even-tempered New York *Times* was sufficiently impressed by the Protestant report to publish a column-and-a-quarter story this month, analyzing the ugly situation. "It would be wrong to think that either the Colombian authorities or the vast majority of Colombia's people look with anything but distaste and dismay at attacks on Protestants," The *Times* said.

### Adventist wins

A Seventh-day Adventist can collect unemployment compensation, although she lost her job because she refused to work 15 minutes after sundown on a Friday. The ruling came from the Washington state commissioner of unemployment security.

Adventists observe the ancient Jewish sabbath—from sundown Friday to sundown Saturday. Mrs. Stella Rouse refused to work after the sun set one Friday last November, but offered to make up the time during lunch period.

An Adventist in Ohio was refused unemployment compensation in January when she would not accept a position requiring work on Saturday morning. A New York state unemployment insurance board turned down the appeal of a Jewess who would not work on the sabbath or other Jewish holy days. Leo Pfeffer, counsel for the American Jewish Congress, hopes to get a decision from the U.S. Supreme Court on cases of Jews who won't work on Saturdays.

### Churches thrive

Eighty-eight per cent of the families of Houston, Texas, are church-related, the Chamber of Commerce says. Actual enrollment is: Protestants, 243,000 . . . Roman Catholics, 102,355 . . . Jews, 14,800. Church membership grew 43 per cent in 10 years.

Washington, D. C. (including near-by Maryland and Virginia communities) has 100 new churches since World War II, The Washington *Sun* reports. Roman Catholics are most numerous—120,000. Baptists are the largest Protestant group, Methodists next, then Episcopalians, Presbyterians, Lutherans. Only about one-third of Washington residents belong to churches.

Among new structures for religious groups in Washington is a Mohammedan mosque, being constructed on a lot donated by King Farouk of Egypt. Embassies of the Moslem countries sponsor the project.

### Everybody gets called on

Toughest problem of the city churches is how to reach the people moving into the big apartment houses. The Dewitt Memorial Church in New York City's lower east side is trying to solve the problem systematically.

The church is near the new Lillian Wald Houses—16 buildings covering 16 blocks. In each building a member of the congregation is responsible for calling on every family. The block captain meets the children in the lobby each Sunday morning and takes them to Sunday school. Each Tuesday the block captains report their situations to the pastor.

BLOCK CAPTAIN MAKES CALL
*Member of Dewitt Church at work*

There are 21 nationalities in the Lillian Wald Houses . . . 23 per cent of the families are Protestant.

### More ministers coming

There is a shortage of 15,000 clergymen in the churches of America, estimates Dean James Cannon of Duke Divinity School. But enrollment of men now studying for the ministry is at an all time high. At Duke, said Dr. Cannon, there has been a 100 per cent increase in enrollment of ministerial students in four years.

Average enrollment at Union Theological Seminary in New York City before World War II was 250, said President

nry P. Van Dusen. Since the war en- lment has not been below 500, and is w 650. Candidates for the ministry are only more numerous but of greater lity, he said. "They are, by and large, keenest, ablest, most devoted group candidates whom the seminaries have own in a quarter of a century."

### tter houses for ministers

Southern Presbyterians were taking ps this month to improve parsonages their clergy. Minimum housing stand- ls for the parsons will be recommended the next general assembly, plus a rec- mendation that the Board of Women's ork give its annual birthday offering out $160,000) "for at least one year" parsonage improvement.

Ten per cent of the parsonages are re than 50 years old. Fifty-seven per nt lack refrigeration supplied by the urch.

A survey reported by Dr. Ralph A. nton at Drew Theological Seminary lethodist) indicated that thousands of otestant parsonages have antequated chens, and are not kept in good repair. least 40 per cent need painting, Dr. nton said. Congregations often wait a fire at the parsonage before they cide to fix things.

### id so forth

Methodist clergymen will not be re- ired to promise not to smoke, if the eneral Conference opening April 23 opts the recommendation of its Com- ssion to Study the Ministry. At present inister must agree to "abstain from the of tobacco and other indulgences ich may injure your influence." The oposal is that no promise be required, t that ministers be exhorted to "recog- e the great importance of living an emplary life free from all harmful prac- tices which would discount his ministry such as the use of intoxicants, narcotics and tobacco . . ."

A majority of Quakers are no longer strictly pacifist, it was reported at their yearly meeting in Philadelphia this month. Two-thirds believe that "pure pacifism" must be combined with "peace-making through world government, disarmament, and reconstruction."

Ninety-four Indianapolis churches replied to a questionnaire asking whether "the presence of racial groups other than those which normally attend your church is welcome." Seventy-four churches—35 white and 19 Negro—said all racial groups are welcome; 20 said no (including one Negro congregation). Twenty-two churches reported that they now have interracial membership.

Five mink coats valued at $3,000 apiece were stolen from an Oak Park (Chicago) church last month while a Brotherhood Week dinner was being held . . . Members of the First Presbyterian Church of Verdun, Quebec, called a clergyman from Scotland to be their pastor last month after hearing a wire-recorded sermon he had preached . . . The FBI and Secretary of Defense Robert A. Lovett were obliged to investigate a clergyman who attended an "off-the-record" briefing session at the Pentagon recently (where eighty prominent ministers heard Defense Department officers explain their problems). A guard found a bulging briefcase, with a dangling wire attached, under the minister's chair when he went out for lunch. In the case the guard found a wire recorder. The pastor always carries a recorder with him to avoid the necessity of taking notes, he explained.

# World News Notes

### Fate of Germany

Biggest question in world politics—what's going to happen to Germany?—moves slowly toward its answer. Sometime next month a new agreement, tying the West German government more tightly with the western allies, will be signed, promises Chancellor Konrad Adenauer.

Then, the prophets predict, the Russian iron curtain will clang down hard, cutting off 20 million Russian Zone Germans from their kinsmen in the west. Only a violent war will ever raise the curtain. Russians will take full control of the government, force the church into complete submission.

Only way to escape this fate is for Germans to accept the Russian offer of becoming an independent united nation, renouncing the West German bargains with the American, British, and French (who won't withdraw their occupation armies on these terms).

Western allies, particularly the French, have bad dreams at night about a united neutral Germany, rearmed, actively engaged in trade with Russia, able at any time to conquer Europe by allying with Russia as Hitler's Germany did in 1939.

### Trade talk in Moscow

Unlike Christian missionaries who are eager to get to the center of heathen communities in the hope of winning converts, Western nations were against letting their businessmen go to Moscow this month for a conference on world trade. About a hundred from West Europe went to the meeting—24 Englishmen, 30 Frenchmen, 20 Germans, and so forth.

Also there were 11 Americans. (E. Beryl Lush, Philadelphia cotton merchant, wished to attend, but canceled his trip when Secretary Dean Acheson scowled heavily. But one of his employees showed up unexpectedly in Moscow after starting on a trip to Switzerland.

Americans told the Moscow conference that the free enterprise system is the best for getting things done, but encouraged the idea of opening up trade with Communists. Russians said they would like to do business amounting to $10 billion with the West in the next two or three years, and would order goods worth more than $1 billion in the U.S. Ships, machinery, and tools are what the Russians want to buy. British delegates cabled home for permission to sign contracts.

### No cars for Britain

British factories are making quantities of automobiles, but must sell them abroad to earn much needed foreign currency. This year the British themselves are permitted to buy only 60,000 of their own cars.

To keep sales down strict rules are clamped on buyers. Doctors get first places on the list. It's practically impossible for anyone who has secured a new car since the end of the war to get priority for another. Prices are high—$2,800 for medium-priced cars. Cost of second-hand cars increases each week.

### Jews multiply

From ancient Israel to Manhattan and the Bronx has been the history of the migration of the Hebrew people.

Jewish population in the U.S. has risen from 1 million in 1900 to 5 million in 1951, it was reported this spring. There are a million more elsewhere in the Americas, and 1,400,000 in Israel. In Europe the Jewish population has diminished from 8,900,000 in 1900 to 2,700,000 now

## EMERGENCY IMMIGRATION

President Truman startled Congress by proposing a three-year immigration program almost as big as the DP program which is just ending. He asked that 300,000 people from overcrowded countries in western Europe be admitted to the U.S. between now and 1955.

Congressmen had assumed that with the emptying of the DP camps, the period of emergency immigration into the U.S. would come to an end. But the president told them that changing world conditions make it necessary for the U.S. to keep its doors open a while longer.

The proposed legislation would benefit three classes of people: (1) *expellees,* who were driven out of their central European homelands after the war because of their German ethnic origin; (2) *escapees,* who are fleeing across the border by the thousands from eastern Germany and from Soviet satellite countries; and (3) *surplus population* in western European countries.

The president said that the problems of overpopulation and refugees are worldwide in scope, and need to be tackled on an international basis. He urged that the U.S. remain active in world programs of migration and resettlement.

He suggested that the 300,000 be divided as follows: 117,000 Germans and persons of German ethnic origin; 117,000 Italians from Italy and Trieste; 22,500 from Holland; 22,500 from Greece; and 21,000 religious and political refugees from communism. One-third of these would enter each year for three years.

### Reaction

Lutheran leaders were sorry that the problems of refugees and of overpopulation had been lumped together in one proposal. They felt that there was no real parallel between the plight of homeless expellees and escapees and that of people whose countries have become overcrowded through natural causes, such as limited natural resources and high birth rate.

Overpopulation can become a problem of serious proportions and result in deprivation and suffering. But its solution calls for special study and a long-term program of action, in which migration of surplus people might or might not hold a central place.

The problem of refugees is quite distinct, as dealing with homeless and uprooted people. It is directly traceable to war and postwar conditions. It is properly a subject for emergency legislation. But if it is fused with the larger and more complex overpopulation problem, its essential urgency may be lost sight of.

Voicing this view carries with it the danger of being charged with anti-Catholic bias. Concern about overpopulation is focused mainly on Italy, where the Roman Catholic Church is strong. Saying that only refugees should be provided for by emergency legislation may be construed as Protestant interest in Protestant people, even though a substantial number of ethnic Germans are Roman Catholic.

The National Lutheran Council's executive committee was in session at Chicago when the president's message was made public. At the risk of being misinterpreted, the committee went on record as agreeing with the humanitarian objectives of the bill, but objecting to the merging of the two problems. The Council at its annual meeting had voted to support emergency legislation on refugees' behalf.

—ROBERT E. VAN DEUSEN

## Religious knowledge and experience are on a free level of life that cannot be compressed into any scheme of science

By REINHOLD NIEBUHR

THE SATURDAY CHURCH PAGE of any American newspaper is a neat symbol of the wide variety, not to say the utter confusion, of American religious life. In a recent Saturday page there appeared two announcements, side by side, which illustrated the two extremes of American religious life.

One advertisement announced a series of sermons on problems of sex and marriage. The sermons were recommended by the observations: "They're new! They're thrilling! They're scientific!" Next to this advertisement appeared an announcement of "Bible lectures" which promised to reveal "in the light of Scripture" what "God has in store for an age of atomic bombs and cold wars."

Here then, is the contrast: On the one hand—religious obscurantism, pretending to reveal esoteric knowledge. On the other—a modern spirit which is so ashamed of uniquely religious views and so enamored of the prestige of science that Christian sermons are commended, primarily for being "scientific."

The cause of this contrast in the religious community must be found in the nature of religious knowledge and experience. It is of such a type that it easily degenerates into obscurantism. But it is also of a type that degenerates if it is forced into the limits of what is usually defined as "science."

Religious knowledge and experience deal with that level of life which does not fit simply into any scheme of science, because it is a level in which there is freedom and therefore unpredictable events. It is the realm of unique human individuality and also of divine personality.

Science can chart the various influences upon my free decisions. But it cannot account for the mysterious point of freedom which enables me to choose between various alternatives.

GOD'S FREEDOM in creation and redemption, expressed in "taking things that not to put to naught the things that are," can be apprehended poetically, imaginatively, and by faith. It cannot be apprehended by a scientific analysis of the course of nature or history. In the same way an artist can apprehend the meaning of a person in a biography or a portrait; while a strictly scientific account of the person's life would miss the inner meaning of it.

Since the realm of religion is the realm of freedom, both as regards God and man, the truth in this realm is not subject to the kind of verification which science offers. That is why there is always a fringe of obscurantism in the religious world. But the truth apprehended in this realm beyond the categories of the "wisdom of this world" is so precious that we ought not disavow the "foolishness of God" for the sake of being "scientific."

*Dr. Niebuhr's monthly article was omitted in March because of serious illness from which he is now happily on the road to full recovery.*

# DAWN

## t the

# GARDEN TOMB

y PAUL W. TRAVIS

**"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.**

**And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . .**

**And the angel . . . said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified.**

**He is not here: for he is risen, as he said. Come, see the place where the Lord lay."**

"I'M GOING TO SPEND dawn alone, where the Lord lay—at the Garden Tomb!" That thought ran through my mind as I dressed in my room in the small hotel a half mile north of the Damascus, or north, Gate of Old Jerusalem.

Once outside, I took a moment to survey the scene. A typical, iridescent, mother-of-pearl, desert dawn was approaching from over the Mount of Olives in the southeast. In the sky directly above and westerly the low-hanging stars looked like brilliant, sparkling chips of diamonds scattered over black velvet.

MY FOOTSTEPS on the rough, broken cobblestone street echoed from the six-foot-high limestone wall on the east side of the road and the grimy drab-yellow limestone buildings on my right. This, the Nablus road which runs north from the Damascus Gate, was deserted. Alone I was going to spend the dawn near the tomb where the Lord lay.

A donkey's bray blasted the countryside. He was laden with vegetables and prodded by a master far more impatient to get to Jerusalem than he.

The sign on the Nablus road pointed east up a small lane. It said: "The Garden Tomb." Walking up the lane I recalled the history of the Garden Tomb — a shrine to thousands of pilgrims from all over the world.

In 1885 the eminent British General "Chinese" Gordon, later to die a world-hero at Khartum, took leave of absence to study in Palestine

*Picture at the top of the page is from a painting by Ralph Pallen Coleman*

An exceedingly devout Bible student, he spent hours every day studying the Scriptures. He took a particular interest in Matthew's description of the place of crucifixion. "And when they were come unto a place called Golgotha, that is to say, a place of a skull . . . they crucified him . . ."

"Where was that place of a skull?" Gordon wondered.

One evening while he read his Bible on the porch of the American Colony in Jerusalem, he studied again the sheer southwest face of a hill rising a short distance outside of Jerusalem's wall. As the lines of the crevices and clefts softened in the twilight and the shadows lengthened, the General sprang to his feet exclaiming "Look! There's the place of a skull!"

In the shadows of the rocky slope, the contours of a skull appeared. Investigation soon revealed that Stephen had been pushed from the top of that very cliff and that the traditional place of stoning was at the foot of the skull.

Following the General's discovery, the hill was accepted by many authorities as the real Calvary. Then the Garden Tomb was found—at the foot of the western slope of the hill, near by just as the Biblical narrative locates the tomb of Joseph of Arimathea.

Gordon's Calvary—"The Place of a Skull"
*The general saw the outline*

THE GARDEN TOMB
*Only one of its six crypts was ever used*

Can we prove that this is really the Garden Tomb? On my desk as I write are many archaeological books purchased in Jerusalem. Many eminent authorities accept this as the authentic tomb. Like in all such things, others disagree. But every Biblical description of Calvary and of Joseph's garden is fulfilled here.

IN 1893 THE GREATEST scholars urged purchase and preservation of the site of the Garden Tomb. Canon Tristram, of Durham, considered it "priceless." Dr. Maurice Day, Bishop of Cashel, took the same view. The Archbishop of Canterbury, Bishop Foss Westcott and dozens of others, felt that it was worth preserving, though some would not affirm this was positively the tomb.

Purchase was made largely through the generosity of Miss Louisa Hope. Many contributed lesser amounts. The trust deed sets forth the purpose:

"That the Garden and Tomb be kept sacred as a quiet spot, and preserved on the one hand from desecration, and on the other from superstitious uses."

A Garden Tomb Association (Jerusalem) was formed. The present full-time caretaker has been on this job for 35 years. He and his wife, who was born in Jerusalem, live in a small house in the Garden.

NO SPECIAL SIGNIFICANCE lies even in the exact spot where Jesus lay. But as a setting for our imagination it brings the Resurrection to life. Here in this Garden one finds the reverence and atmosphere anticipated in the Holy Land, but so seldom found. There is no admittance charge. The Garden of Joseph has been

restored, with flowers and bushes planted along the footpaths and the leaves of olive trees rustling overhead.

The Rev. Robert May, an Englishman, is "pastor" for the Garden. Hundreds have accepted the Lord here.

Mr. May had given me the key to the gate. Quietly I entered and moved along the path. The air was fragrant with the funereal scent of wormwood (a sage to us) growing four feet high along the path. The fresh-cold soft breeze stirred the leaves restlessly—the world stirred—there was an air of expectancy.

The Garden Tomb was hewn out of the south side of the slope of Golgotha. It lies at the north end of the Garden.

I walked to a low flat rock about 25 feet south of the entrance, and sat facing it. I was alone at dawn at the place of the resurrection.

THE SKY ABOVE OLIVET was now streaked with orange and red. The white clouds were tinted with rosebuds. Up above me the purple tints stood out from the steel-grey sky, while in the west the black velvet was turning to brown.

In a clump of cacti near me a cricket chirped. In the distance a dove called. Then I noticed something that had gone on all night—behind the grey 50-foot walls of Old Jerusalem the dogs incessantly barked, nervously and scoldingly to one another.

The Tomb was cheerless, cold, foreboding, grim—and dark.

I bowed my head in prayer.

When I looked up there was light in the Tomb. I walked over and looked in. The first rays of the sun were gleaming through the window and spotlighting the stone pillow where lay His head.

WAS THIS THE MOMENT of Resurrection?

Why not? It would be the most appropriate moment of all.

Transfixed, I watched a parable unfold. Slowly the beam spread to the stone seat at the head of His resting place, where St. John says one of the angels sat. Then slowly it moved on to light the seat where sat the other angel at the foot of the grave.

Thus the three lighted spots showed up unmistakably in the otherwise darkened tomb. But brightest of all was where Jesus' head lay—this was surrounded by a great radiance of light.

Now the light was spreading to other parts of the tomb, clearing the darkness from every niche and corner.

I began to breathe again. It seemed God's hand had been drawing a lesson for me. Bible verses came to mind.

"They that dwelt in darkness saw a great light—"I am the Light of the world—"

As I paused at the Tomb's entrance I saw that the whole world was lighted now. Then the words of Isaiah flashed into my mind:

"Arise, shine, for thy light is come."



THE AWAKENING MASSES, not only in Brazil, but all over Latin America, are asking for the bread of decent, significant living. And so often all they have been given is the stone of irrelevant dogma and the cold common of religious pageantry.—GEORGE P. HOWARD in *We Americans—North and South* (Friendship Press)

# Death Is A Part of Life

by CATHERINE HERZEL

**A Sunday sermon made me realize that I had something exciting to tell because I had learned that God's goodness was eternal**

As WE WERE walking home from church, I listened to my small companion chatter on about school and the delightful prospect of snow and sledding. I gave the right answers, but only the surface of my mind was engaged. Underneath my thoughts were wrestling with the sermon.

"Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you," were the words of the preacher. It was a challenge, inescapable and direct.

BUT WHAT HAD I to tell? I had never walked the road to Damascus, never been stopped short with a blinding experience that gave a new direction to life. When St. Augustine spoke of redemption from sin he could point to his own colorful life. When John Gough preached temperance from nineteenth century platforms, his own life afforded the best illustration of the evils of drink and the joy of salvation from it. Mine had been the small, humdrum sins and the small, humdrum virtues. Nothing to talk about.

Nor could I speak to the skeptic of personal faith triumphant in the conflict with doubt. Even the "storm and stress" of youth had been, for me, an intellectual awakening to the fact that life was not as simple as it had seemed in childhood, that there were many facets that could not be explained clearly and finally. I recognized the presence of insoluble problems —why does evil exist, how do we know that God is real, that our faith is more than wishful thinking, prayer more than a delusion—all tremendous matters. But even while I forced myself to look at them, I was reaching out to God for help. His Presence was a greater reality than the doubts. The ultimate proof of His existence was that He was there.

What was there to tell about that?

SURELY I WAS CONSCIOUS of God's mercies to me. "How much the Lord has done for you" was an affirmation of gratitude. The everyday blessings, the sunshine, the awareness of God in every beautiful thing—these were matters for thanksgiving, but they did not lend themselves to dramatic personal experience stories. I believed that there had been a slow, steady growth in my life, a stronger and less interrupted consciousness of God's Presence, but how tell about that? Natural growth is not spectacular. Who watches a garden's growth, or thinks that the rising of the sun is worth getting up to see? No, I had nothing to tell.

And yet—there was one change in my life. Once I had been afraid of death. Now I was not. Perhaps that was an experience worth sharing. Here again no spectacular event had suddenly plunged me from fear into confidence. The most important outside influence was that of my husband.

When I realized that he did not share that choking fear of unknown darkness, I realized that it was possible to be un-

afraid. The very inevitability of death became the strongest argument for seeing it as a friend. Everyone died—people, animals, the birds of the air, the flowers of the field. It was a normal part of life.

And because I knew that God was good, a loving Father, I gradually came to believe that anything He had designed as a part of life must be in harmony with His goodness and loving care. Many unrecognized influences and much thinking, came to a focus one day in a sort of diagram in my mind. I saw life as a line drawn from one side of a blackboard to the other. There was no beginning or ending that I could see. Somewhere along that line—it did not matter too much where—you drew an upright stroke that cut through the line. That was death. It did not end the line, but only marked a point on that longer line of life.

It is difficult to share the feeling of illumination that came with that visualized diagram. Life was the long, endless line. Death marked only the point of division between life here and life in eternity. The experience brought no new knowledge of what life after death is like, only the faith that it was a continuation. We know nothing of what life 10 years from now will be like, but we do know it will be a continuation of today and tomorrow.

The incident itself was slight, but the results were not. For it was inevitable that having changed one's definition of life and of death, the quality of life now being lived must change.

I felt a great enlargement of life, much as one would feel on stepping from a low-ceilinged room into the out-of-doors with a cloudless, infinite sky. At the same time the sense of the value of each day and hour was heightened. Each minute is a segment of eternity.

How would you live if you knew that you had only one more year of life? Certainly there would be no time for pettiness or smallness, nor would you keep putting off the kindness you meant to do. Facing the realization that life on earth is only a part of life works the same kind of change.

Values change, too. With eternity in your heart, it is absurd to think of money as anything more than a pleasant but unimportant means. Money belongs only to the earth. In the same way fame or prestige, or the pursuit of them, seems trivial. There is too much of life that is going to be lived where it won't matter a particle whether you were president of this or that or had your name in the news.

With this wider horizon comes patience to wait for the working out of God's plans in your own life and in the life of the world. It gives a new significance to the stretch of life in the past that we call history. Our affairs take their rightful place in the long stretch of past and present and future.

This does not mean that what you do sinks into insignificance, but rather that right and wrong become much mightier words than comfort or success. The long view brings more vivid awareness of God's plan for the world and the part we have to play. Our days have the values of eternity, and we can wait—we have time —for the working out of God's plans.

Redemption is not the afterthought of a frustrated Creator.
—James T. Carlyon in *Fruits of Faith*

# Survey Shows Stewardship Needs

By HENRY ENDRESS

**Study made in New York Synod reveals ingredients of successful program as well as handicaps to progress in some congregations**

WHAT INGREDIENTS are most necessary for a successful stewardship program in your congregation?

On the basis of a study by Pastor Lauri Anderson, chairman of the New York Synod stewardship committee, the answer is—

A consecrated and vigorous pastor . . . supported by a corps of consecrated and vigorous laymen . . . with a tremendous enthusiasm for and a deep commitment in Christian stewardship . . . a concrete plan of procedure . . . an informed congregation . . . a formal budget for local expenses and benevolences . . . and stewardship helps and films from the Lutheran Laymen's Movement.

Pastor Anderson, who, besides being synodical stewardship leader is also pastor of Good Shepherd Lutheran Church, Bellaire, Long Island, received answers to his questionnaire from 112 of the New York Synod's 349 congregations.

WHEN THE FIGURES were totaled he found that of the congregations that successfully raised their local budget and full apportionment, 80 per cent used the Every Member Visit plan, 75 per cent used duplex envelopes, 74 per cent used the printed helps and films of the Lutheran Laymen's Movement, 67 per cent have formal budgets, and 60 per cent used the pledge system.

These congregations that raised full budgets also attributed results to systematic giving, emphasis on Christian tithing and proportionate giving, carefully planned stewardship effort with special training for visitors, a year-around stewardship committee, and a variation of plans from year to year.

Pastor Anderson's study showed that offerings to benevolences vary from one to fifty per cent of the total income of congregations. Average benevolence payments are 23.4 per cent of total income.

Only four per cent of the congregations thought they had reached their maximum in total stewardship giving. Three per cent thought they were approaching such a level. But 93 per cent thought they had quite a way to go.

Ninety-three per cent of the congregations use materials provided by the Lutheran Laymen's Movement and 82 per cent used the stewardship films. Fifty-two per cent thought they had unique problems in their stewardship work but all but a hesitating 15 per cent thought the synodical stewardship committee and ULCA stewardship might help them.

IN ANALYZING handicaps to stewardship progress, congregations listed:

Serious changes in neighborhood . . . entrenched, incompetent lay leadership . . . obstacles caused by pastors' attitudes . . . persistence of commercialism in the minds of laymen . . . failure to see beyond local needs . . . lack of a regular pastor

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Mr. Endress is Stewardship Secretary of the United Lutheran Church and Executive Secretary of the Laymen's Movement.

. . . congregation run by five families . . .

To help congregations overcome such difficulties, the New York Synod stewardship committee decided to conduct an annual stewardship workshop on Sept. 12-13 at Lake Minnewaska, N. Y.

CONGREGATIONS ANSWERING the survey agreed that the best way to build an informed membership was to get THE LUTHERAN, ULC's weekly news magazine into every home. Other important helps: stewardship materials, Sunday bulletins, benevolence column in monthly bulletin, explanation of benevolence beyond a single item in the budget, use of annual stewardship dinners, and the Every Member Visit.

The survey also turned up that—

—One New York Synod congregation still charges pew rent.

—There are congregations where the pastor carries out the entire Every Member Visit himself and is unwilling to delegate work.

—One congregation's top news of the year was the reorganization of its "dart team."

—There are congregations which are "mad" at synod for something or other.

# New Filmstrips Aid Bible Teachers

By GEORGE B. AMMON

**Four other Lutheran bodies joined in production of series of sound strips started by ULC Parish and Church School Board**

"YOU SAY FIVE Lutheran church bodies are in on it?"

"Yes, sir! And they worked together as a real team. We had some rough moments of course, but the result is an achievement—five major Lutheran bodies working together!"

THEY WERE TALKING about a $12,000 project which is called *Teaching the Bible* —a series of four sound filmstrips. The boards of parish education of five major Lutheran church bodies in America planned and worked together on the project for over a year.

It began as part of the United Lutheran Church emphasis on the use of "The Bible in Daily Living." As originally planned, the series was to contain three 35mm. filmstrips with synchronized recordings. It was to treat the "how" of teaching the Bible to children, youth, and adults. Very early in the planning other Lutherans became interested and were willing to put up some money to help produce it.

The American Lutheran Church and the Augustana Lutheran Church became part of the project when their boards of parish education joined the Parish and Church School Board of the ULCA. When one of the scripts got into the hands of the Board of Parish Education of the Lutheran Church—Missouri Synod, they became interested, too.

LATER ON the Evangelical Lutheran Church through its ELC Films group and

The Rev. Mr. Ammon is Associate Secretary for Audio-Visual Aids of the ULCA Parish and Church School Board.

INTER-LUTHERAN COMMITTEE PLANNED THE FILMS
*ULC's Dr. Rhyne is seated at the right*

Board of Parish Education was anxious to join us. So finally five Lutheran bodies were in on planning, financing, and distributing the series.

What was originally to cost $6,000 became a $12,000 project; a series of three sound filmstrips became a series of four.

After careful consideration the five bodies appointed a committee of six to see the project through. Dr. S. White Rhyne, executive secretary of the Parish and Church School Board, and the Rev. George B. Ammon of its division of audio-visual aids were the ULC members.

Many conferences on script production were held in Detroit, Philadelphia, Columbus, and Chicago. Carefully prepared scripts, meeting the wishes and needs of all co-operating groups were translated into pictures and recordings under the supervision of Pastor Ammon.

CHURCHES OF DETROIT furnished their buildings, personnel, and actors for the pictures. The total cast for all four filmstrips numbers over 125 people with a dozen professional actors. Reformation Church, Detroit (ULC), is the scene of the filmstrip *Teaching the Bible to Children* (age 6-11). Epiphany Church, Detroit (Missouri Synod), was the locale of *Teaching the Bible to Adults.* Peace Church, Detroit (Missouri Synod), was used for *Teaching the Bible to the Pre-School Child.* The Jam Handy Studios was the locale for *Teaching the Bible to High School Youth.*

The four sound filmstrips have been produced because this medium lends itself to the dual job of instruction and motivation to action. Sound filmstrips have gained wide acceptance during the past five years and are considered one of the most effective newer developments in teaching methods. They combine a message of sight and sound to the mind and heart, utilizing a direct and modern approach. In the hands of competent leadership, this new assistant can lift teaching in the church to new levels.

EACH FILMSTRIP and recording is accompanied by two copies of a 25-page Leaders' Guide and a script for the projectionist. Included in the guide are suggestions for making the best use of these new tools in workers' conferences, leadership education courses, parent-teacher meetings, summer schools, camps, etc.

ULCA churches and organizations will have free use of all this series throughout 1952 as part of the special emphasis sponsored by the Parish and Church School Board. Prints are being deposited with the chairmen of all synodical committees on parish education.

# INTERVIEW IN KOREA

By BERTRAM C. GILBERT

**Conversation between a chaplain and his Korean houseboy reaches some interesting conclusions about world peace**

(THE SCENE IS THE exterior of an arctic tent at the headquarters of the 5th Regimental Combat team about 24 miles north of the 38th parallel in Korea. In front of the tent a red pentagon-shaped sign says "Chaplain" in white letters. In the background the booming of friendly artillery punctuates all the conversations. On all sides the Korean mountains loom like sleeping monsters of a prehistoric age. As the scene opens, Sam, a Korean houseboy, is attaching a full can of gasoline to the hose which feeds the stove inside the chaplain's tent. He is dressed in GI clothing and is only distinguishable from the American soldiers by his lack of shoepacks and steel helmet. The chaplain, who is brushing his teeth and spitting on the frozen ground, seems to bulge with two inches of layered clothing.)

CHAPLAIN: Good morning, Sam. What happened to your smile today?

SAM (*breaking into a toothy smile*): Good morning, Chaplain. Not a very good morning for Sam today. (*He turns and a black eye he has been hiding comes into full view.*)

CHAPLAIN: What in the world happened to you? Arguing with the ROK soldiers about pay again? I thought that you and I decided it was better not to talk about that any longer.

SAM: I find it hard to speak to you, Sir. My mind is heavy with shame. I know that a Christian should not be working only for money.

CHAPLAIN: Your salary is about five dollars a month, isn't it, Sam? That's the same as a Korean second lieutenant. You should be happy.

SAM: This is true, Sir. But Korean people can never be happy. There is nothing for which to have hope. Americans can be happy because they will leave Korea some day. Korean must stay and be killed when the communists come again.

CHAPLAIN: The UN will not let the communists come again. Don't you think that all these countries have shown by their sacrifices that they will defend liberty? Surely you are grateful for the men who have died, away from their own homelands.

SAM: Many Koreans have died too, Sir. Ten million out of 40 million Korean people dead like stones and nothing is decided. How can this be good?

CHAPLAIN: Wouldn't they have died anyway if the North Koreans had conquered? Wouldn't you and all the other Christians be dying in their hands right now? You told me one time that the Han river was red with the blood of those who died because they would not deny that they were Christian.

SAM: These were the real Christians, Sir. Best Christian in the world is in North Korea because it is hard to be one.

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The Rev. Mr. Gilbert, a chaplain in the U.S. Army now serving in Korea, is a member of the Pennsylvania Ministerium.

CHAPLAIN: Is it easy to be a Christian now in South Korea?

SAM: Very easy now, Sir. Korean army even has Christian chaplains but many years ago in South Korea thousands of Christians were killed by the Japanese. They lined them up and made them step on a cross. If they would not step on the cross, they were killed. This did not destroy Christianity but made the ground rich. Many more real Christians in Korea today than real Buddhists or Confucians. Christian must always give life. I am not so good a Christian, Sir.

CHAPLAIN: Do you think that the Americans who die here are good Christians?

SAM: Sometimes I think this is true, but many Americans do not act like Christians. Why do some smoke and drink and commit adultery in Korea and in Japan? This is not Christian, Sir. Protestant missionary says Christian should not do these things.

(*An American officer comes up bristling with anger. His sentences are lengthened by profanity but shortened and translated for popular consumption. He says the following:*)

CAPTAIN: Sam, one of you Koreans has stolen my shirt and it better be back in my tent by tonight or there will be a shakedown.

SAM (*losing most of the friend'iness with which he talked to the chaplain*): Not stolen, Sir.

CAPTAIN: You know very well it was stolen. I could buy it back in a store in Kaesong next week if I let you get away with it. (*He walks away whistling Auld Lang Syne, the tune of which is the Korean national Anthem.*)

CHAPLAIN: Do you think someone stole the shirt, Sam?

SAM: Do not know, Chaplain. It could be so. Some Korean Christians not very true either. (*He seems to think very hard, then shakes his head.*) When will the war in Korea be over?

CHAPLAIN: Well, most of the time you Koreans know more about what is going on than we do, Sam, but what difference does it make to you?

SAM: When the war is over I will get married and go back to my job teaching school.

CHAPLAIN: That sounds wonderful and I know you will be happier. But you and I know that this war will not actually end until people all over the world accept Jesus.

SAM: I understand, Sir. Before United Korea, before United Nations, before United World, before peace we must first have the God state.

CHAPLAIN: You mean Kingdom of God?

SAM (*his face starting to glow like metal in a forge*): Yes, Kingdom of God.

THE TEN COMMANDMENTS WERE not abrogated nor altered nor amended by Christ. He interpreted them, he exemplified them, he gave men power to keep them. He taught that they applied to motives and desires as well as to actions. He insisted that they are infallible, unchanging and of universal application.

—CHARLES R. ERDMAN in *Your Bible and You* (Winston)

# Don't Bury That Talent!

By THEODORE SIMONSON

**Young people's groups in Troy, New York, found an unusual avenue of Christian service by entertaining guests in homes for the aged**

WE WERE ALL sitting around backstage after the variety show which was to help pay for the community hall's new equipment. The crowds were still making their way to the exits. Murray and I had doubled as masters-of-ceremonies and comics. But Murray's usual grin was missing. He looked thoughtful.

"I can't help but think of Tom tonight," he said. "He certainly would have enjoyed this show if he'd been able to see it!"

I grew silent too as he said this. Tom was a guest at one of Troy's homes for the aged and long a friend to both of us. But suddenly Murray brightened. The old grin came back. He gripped my arm.

"Why *can't* he see this show?" he demanded. Then he turned to the four boys who sang close harmony on Schenectady's television station WRGB every week.

"Can you fellows hold your Friday night rehearsals anywhere?" he asked.

Surprised, they answered, "Sure."

Murray jumped up from his chair.

"It's settled then! Friday night our road show opens at the Powers-Deborah Home for the Aged!"

SINCE OUR GROUP'S first visit early in March, 1950, it has brought an ever-expanding program of entertainment to 12 institutions for the aged in and around Troy, New York. And it has been more than repaid by the enthusiasm with which young people have responded to the project and by the often-voiceless gratitude of hundreds of elderly friends.

We found on our first visit that we couldn't operate under "Hollywood" conditions. There weren't any footlights, or even curtains. Guests of the Home who were ambulatory gathered in the big hallway outside the nurse's office. Chairs were brought until everyone was seated. Then, without fanfare, we began.

Murray and I went through our comedy routines that night and didn't get a smile! (Later we learned that old folks and young sprouts don't always think the same things are funny—and we were too swiftly paced.) But Troy High's singing foursome, the "Rhythmaticians," brought smiles when they sang "Deep River," "I Want a Gal" and "Down by the Old Mill Stream."

Later we brought out our harmonicas and a ukulele and walked from room to room visiting those who were too ill to come to our hallway performance. We tried to play a selection at every bedside. One elderly Irish gentleman was 90 years old on the date of our visit. We all sang "Happy Birthday" and then paraded out of the room to the tune of the "Irish Washerwoman."

There didn't seem to be much response to our program, but the nurse in charge gave us a good tip.

"Aged people are not often demonstrative. You have to look for little things —a sparkle in the eye, a foot keeping slow time to your music, or even a gruff snort of criticism!"

WE DECIDED we'd found a worth-while

OLD FOLKS ARE EAGER FOR SOME DIVERSION
*Scene is at the Lowman Home, White Rock, South Carolina*

program that deserved a real try. Consequently, at the next youth meeting in my home church, I reported on our effort and asked for discussion. The reaction was immediate. Accordion players, trumpet soloists, and singers wanted to sign up. Soon a second unit of our talent pool was ready and waiting for assignment.

I acted as a clearing-house, phoning the homes, making appointments and working out a transportation schedule—where to pick up who and how many per car. We usually arranged for one visit each week although some busy weeks we have made two and three trips. Always we were welcomed by nurses and home directors who appreciated the break in the dull monotony of institutional living.

One nurse said, "People seldom visit our Home. Things are usually quiet—too quiet for healthful optimistic living." Studies made in homes across the nation reveal lack of recreation and idleness as two of their major problems.

OFTEN THE HOMES were little more than overcrowded houses—a few small rooms, beds everywhere and an overpowering atmosphere of futility and hopelessness. Patients looked up startled as we trouped in bearing accordions, trumpets, and hymnbooks. We learned to grin back, reach out to shake hands, and sing out, "How's everything?"—even though we knew "everything" wasn't too good.

Our program usually started with a song. The "Rhythmaticians" were always popular with their close-harmony renditions of old favorites. Then we had instrument solos, skits, and comedy. Invariably we brought our hour to a close with some of the great old hymns of the Christian faith—"Rock of Ages," "In the Garden" and "The Old Rugged Cross." Patients often joined in the singing.

In fact, sometimes we were mistaken for the Salvation Army!

"Where's your uniforms?" one aged

gentleman asked. And once, in a schedule mix-up, our group arrived at a home in near-by Cohoes, to find a meeting of Troy's active Salvation Army in progress. But there was no hitch in plans. We joined right in and everybody had a wonderful time.

A REPRESENTATIVE of our rapidly growing group was present at a meeting of Troy's Protestant ministers. He outlined the work that had been done and asked for suggestions about expansion. One pastor suggested an all-city youth rally and offered the banquet room of his church. A tentative date was set.

We busied ourselves with plans to make it a success. First we organized a schedule which would not only include all homes in the Troy area, but in adjoining Albany as well. If the schedule was kept, every home in both municipalities would be visited by youth groups.

Next we drew up an operating plan for individual group-leaders or Sunday-school class presidents showing how easy it was to organize a Talent Pool anywhere and make visits. The following is a copy:

1. Talk over the idea with your group. Find out how many would like to make a visit and draw up a talent list. Some will be able to play instruments. Many can sing. Above all, remember that no one is without talent! Often a cheery bedside manner and the ability to show a genuine concern are as effective as music or drama.

2. Consult your phone directory for the addresses of local homes. Then phone, call, or write the director and describe what your group is planning. Learn the limitations of each home. Some cater to the seriously ill. That means a real "quiet" visit. No trumpets here!

3. Be there on time. Get started whether you find fifty or five waiting for you! (We've played to as few as three!) Never act disappointed because there is no piano or not enough chairs to go around. Make the best of everything and have a good time. You'll find that your own joy is contagious!

4. Use suggestions given by the nurse in charge. She lives with the patients from day to day and knows the interests, likes, dislikes, hopes, fears, and favorite songs of each one.

5. Keep your visit within its planned time limit. If your visit is at night, remember that old folks tire quickly and generally like to go to bed early. A short, well-timed program will be pleasantly remembered and spoken of for weeks afterward.

When the rally was held, we presented a typical, hour-long "visit" and explained the proposed schedule. Many groups were added to the list already enthusiastic about the program. As a result, throughout the year young people's groups are engaged in a gratifying spiritual experience which brings joy and recreation to hundreds of old folks.

WHEN THE TEACHER asked her class of 10-year-olds if anyone knew the meaning of "repentance," Jamie's hand went up.

"I know," he said, "it means stopping what you're doing and doing something else." —B.

## EASTER PREPARATIONS

"AREN'T YOU ALMOST ready to hide those baskets and go to bed?" Dan yawned over his newspaper.

"Just a few finishing touches. We're getting to look quite gay, if I do say so as shouldn't."

He pulled himself out of his easychair and came to stand beside me at the dining-room table where I was assembling the children's Easter baskets. "They look fine," he approved, "but you'll be plenty tired tomorrow. You've been knocking yourself out ever since the small fry went to bed."

"I'll manage. After all, Easter only comes once a year."

"We never had all this fuss when I was a youngster, seems to me. We had a few hard cooked eggs, a few jelly eggs, a chocolate egg or two, and that was it."

"It's just that all the children have so much these days. And they are little savages, after all. They only know what they see."

"If they only know what they see, Easter will mean fancy baskets and new clothes and a special sort of cake and that's all. If that's really all they're going to get out of it, we'd better throw all the junk out the window."

"Dan, honey, it's too late to start that all over again. I'm so sleepy my words would just get all tangled up."

"Maybe I'm sleepy too. Anyhow, the youngsters are going to have a wonderful day tomorrow and the meaning is bound to hit them some day. They're pretty young to understand at this point."

"I don't know about that. Susie is, perhaps, but if you were around all day to get the questions the other two ask me! And all through Lent I've been repeating that we are getting ready for Easter because we are so happy about Jesus rising from the dead and that no one who loves him can die and stay dead forever.—They get more than you'd think they might. It's the idea of inner joy without a lot of outer fuss they wouldn't get."

"Neither would a lot of grownups," Dan teased. "Wait till the congregation sees that flower garden you're going to be wearing on your head tomorrow. They'll know Connie Melton sure is happy!"

I GAVE A LAST TWEAK on the big bow on Susie's basket. "You wretch! Sometime I'm going to get myself up like a perfect frump and see how you like taking me to church. Don't think I miss the way you stick your chest out when I get all prettied up!"

"Now who started this conversation? I think it has gone quite far enough.—Let's see if I can find some good hiding places for these baskets."

"Don't make Susie's too hard. I'll clear up the rest of the kitchen. If there's anything puts a damper on going to church in a reverent mood, it's coming down to a sink full of left-over dishes!"

THE KITCHEN wasn't too bad, but I'd have hated to leave it till morning. That Easter cake I'd made was a new recipe and it seemed to require far more bowls

and things to put it together than my good old tried-and-true standbys.

Dan came out to dry the last of the pans for me. Then he locked the door while I turned out the lights.

Once safely in our room, I began laying out my clothes so I could hop into them with the least possible fuss in the morning. Dan was in bed way ahead of me. It didn't take a second glance to assure me that if I wanted to say my prayers with him I'd better step right along.

Turning to open the window, I heard a sound at the door to the hall. There stood Pete, bubbling with merriment.

"Is it morning? Can I go find my basket?" He had taken time to put on bathrobe and slippers and was all set for the Easter festivities.

"Oh, no, Pete! Daddy and I are just going to bed. Now scoot along and go back to sleep."

"But I'm not sleepy. I thought it was morning and I want to get my basket."

"Not this time," I smiled.

THERE IS SOMETHING so fresh and lovable about a child who has just come back from wherever they go when they are asleep. I crossed the room and put my arms around him. "I'm afraid you're our little night owl. You went downstairs in the middle of the night on Christmas Eve, but you can't pull that again. Come on, Mama will tuck you in."

"If I could just find my basket, I wouldn't even touch it. I'd just look."

"Did you hear your mother?" Dan's tone was a barely repressed roar. "Now do as you are told. Go to bed and no more nonsense."

Pete's lip quivered and he fled.

"Oh, Dan," I exclaimed when I was sure the child was out of earshot. "How could you talk like that to him when he's all keyed up and excited?"

"That's just the time he needs to know that 'No' means 'No.' You can't fool around reasoning with a child that's all keyed up as you call it. He'll be all right. Now, let's get some sleep."

I was just about to switch out the light when the door opened again. This time it was Karen.

"How," she asked piteously, "can I go to sleep? I haven't been to sleep yet."

"Oh, now, honey. I'm sure it isn't that bad. You've probably been asleep part of the time at least."

"No, I haven't. I know I haven't."

"What about an aspirin?" I asked Dan, repressing a snicker at his look of pained resignation.

"Better make it a half."

"O.K. Come on, Karen. We'll go get a pill to make you sleep since this is a very, very, very special occasion."

She took the tablet with much gulping. "Will you tuck me in?"

I tucked her in and held her close for a minute. She relaxed contentedly. As I smoothed the covers over her, I prayed a little silent prayer, "Dear God, being a mother is such a big job. Help me not to be thrown off balance. Help me not to get so busy doing things for these children of mine that I forget to be calm and loving." I went to cover Pete.

I WASN'T SURE what I'd find. I half-expected to find him shaking with silent sobs, his little cheeks wet with tears. Turning on the night light I crept close to his bed. He was sound asleep, both arms flung wide, his hands curled up like a baby's.

In her crib across the room, Susie lay face down, breathing softly. I didn't risk going near her. This one at least was taking the festival in her stride. I turned off the light quickly and made a silent get-away.

# There Are Lots of Kinds of Love

**Practically anybody can fall in love. Mothers naturally love their children. But Christian love is different, and not easy**

IT SHOULDN'T be difficult to learn what the Bible says about loving our neighbor. But it is.

It is difficult because we come to the pages with an idea already formed in our minds of what it means to love our neighbor. The trouble is that these ideas aren't formulated nearly so much by the Christian teaching as we think they are. There are a number of popular notions, romantic ideas and emotional feelings that go to make up our pre-conceived idea of what it means to love our neighbor.

It is no news that the Bible commands us to love our neighbor. Anyone who has even the faintest idea of the Christian faith knows that it's something about loving other people and being kind. So in our discussions we shall not dwell on the fact that the Bible commands us to love; but rather, what does the Biblical command to love really mean?

WHEN PAUL WRITES to the Christians at Rome, he spends, as usual, a considerable amount of time on how they should act toward one another. In our reference for today, he says: "May the God who inspires men to endure, and gives them a Father's care, give you a mind united toward one another because of your common loyalty to Jesus Christ" (*Phillips translation*).

When he writes his first letter to the Christians at Thessalonica, he says: ". . . regards brotherly love, you don't need any written instructions. *God himself is teaching you* to love each other . . ."

In other words, when Paul speaks of loving your neighbor, he isn't talking about the simple affection for one another that comes naturally to people who enjoy each other's company. You don't need God to teach you that kind of love, or to give you that kind of a mind. (Except, of course, in the sense that he created you in the first place, and any capacity you have comes from him.)

It is quite natural for us to have a "mind united toward one another" with people we like. It calls for no particular Christian grace to work in harmony with people who like the same things we like; who enjoy the same jokes we do; whose presence gives us a feeling of well-being.

That is a part of what we mean by friendship. It's a great treasure to have good friends; it is a wonderful gift from God. But it is a gift bestowed by God more or less on all men, through the very fact of their being human personalities. It is not the love that Paul speaks of when he says that it takes a specific gift of God to achieve it.

NOR IS HE SPEAKING of romantic love. The capacity for that, too, is a great gift from the Creator-God. Anyone who has ever been "in love" knows you don't have to *learn* that kind of love. You don't need special lessons from God for it. You don't need to have Christ put a new mind in you in order to experience being "in love." (There are some who seem to

May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. ROMANS 15:5

And indeed you do love all the brethren throughout Macedonia. But we exhort you, brethren, to do so more and more, to aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you; so that you may command the respect of outsiders, and be dependent on nobody. 1 THESSALONIANS 4:10-12

For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, "You shall love your neighbor as yourself." But if you bite and devour one another take heed that you are not consumed by one another. GALATIANS 5:13-15

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imply, in fact, that it is a gift from the devil. To that I shall never subscribe; I doubt he could bestow anything quite so delightful. But there is no doubt that he has found clever ways to use it.

It is entirely possible for a non-Christian to be just as deeply and profoundly "in love" as the Christian. He can go to just as absurd extremes in his poetic declarations; and he can mature into an equally deep devotion for his wife.

Nor can Paul be speaking of that deep instinctive capacity for self-sacrifice that we term "mother-love." Sometimes there is considerable danger of sentimentalizing that great emotion into something cheap, fit only for be-flowered greeting cards and silk pillows. But after it has been stripped of all of its pretensions; and after a Philip Wylie has had his day; the undefeated fact of the heroism of the best of mother-love stands as a bulwark against total cynicism and disillusion.

That, too, is a gift of the Creator-God. But if we are honest we will recognize that that, too, is possible in the non-Christian as well as the Christian. God doesn't need to give a special teaching to the mother to train her to love her child. He has already done that when he created the whole process of birth and care and protection. No, great as mother-love can be, Paul doesn't mean that when he speaks of love.

PAUL, IN WRITING to the Christians at Galatia, speaks of love to our neighbor as tied in with our Christian liberty. He seems to imply that before we are Christians, we aren't even *free to love* in the sense in which he is using it. These other kinds of love come normally and naturally, through our heritage of instincts.

But the kind of love that the New Testament speaks of has to be *learned*. In fact, Paul seems to imply in that second Romans reference, that you can't even learn it from words and books. God has to teach it to you directly. He has to, as it were, give you the mind of Christ before you are able to get the point of it.

But there are other letters in which Paul makes a valiant effort to get down in print just what are the characteristics of this Christian love. It was one of the two central points of Jesus' teaching. The first was to love God; the second, to love your neighbor. All things else would fit into one or the other of those two categories. That is probably the reason why Paul felt it was so important that the Christians understand clearly what kind of love Jesus was talking about.

That is the reason that we, too, are going to spend a number of weeks learning not only what Jesus and Paul said about this love, but what some of the prophets had to say about it, too. It is really a pivotal point in our Christian faith.

# Personal Problem Clinic

## Race prejudice

QUESTION: I have a friend—a woman of about 60—who is a fine person, a leader in her church and community. She is well educated. But her attitude toward Negroes seems to me entirely unchristian. She is never unkind to them, but she feels that as a race they are inferior. She knows her Bible and quotes Scripture to prove her point.

While I have read books on this subject I do not feel qualified to discuss the matter with her. I am interested, however, in doing my small part to correct the injustices to other races. I don't believe I can change this lady's opinion; but I am wondering how I can answer her.

REPLY: "She feels"—there is a source of much trouble. People's feelings are not reliable guides—they are constantly misleading them. Prejudices are made up largely of feelings. Even after people discover the truth about various issues, their feelings are so deeply intrenched that they find it almost impossible to face facts.

Scientific evidence demonstrates that the races are pretty much on a par. Traits once regarded as inherent in this or that race have been shown to be largely dependent on the environment and subject to change. Whatever "inherent" qualities seem to belong to one race or another are not of a character to justify branding any group as inferior or superior. The big differences among people are those within each race—they range from the poorest to the best in practically all capacities.

There is no basis in Scripture for rating any race as superior or inferior to another. The favorite verse of people who like to argue for race discrimination is Genesis 9:25. It is sometimes quoted as though it had been spoken by God to Ham, whereas it was the exclamation of Noah to Canaan as Noah was coming out of a drunken stupor.

New Testament statements go very far in asserting equality. ". . . The new man . . . where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman." Compare I Corinthians 12:13 and Galatians 3:28. Jesus recognized wide differences of inherent capacity among people, but not among races. His words indicate equality in his sight—"Make disciples of all the nations, baptizing them."

## Handedness

QUESTION: Susan, three years old, tends to do everything with her left hand. Shall I try to have her change to use the other hand?

REPLY: Many studies of dextrality, or handedness, have been made, but all of the evidence is not yet in. Handedness is a matter of degrees; left-handed children may be more or less given to the use of the left hand, and have a varying power to use the right hand.

Our present understanding of this problem indicates that it is advisable not to attempt to change a small child's handedness. There is a possibility that such intervention may interfere in some degree with mental and motor combinations which are linked with responses of the right or left sides of the body.

This is a right-handed world, and there are decided advantages in fitting into that situation. When a child reaches school age and is better able to understand this fact it will probably be possible to enlist his interest in making the change.

## Squabbles

QUESTION: What effect do parental disagreements have on children?

REPLY: Observation of parental disharmony is likely to prompt disappointment, depressed feelings, and loss of respect for the parents. It may create a sense of insecurity and lead to undesirable behavior on the outside. It may also set an unfortunate pattern of behavior for children to follow.

—EARL S. RUDISILL

## Deep-diving Theology

**The Christian Understanding of God.** By Nels F. S. Ferre. Harper. 277 pages. $3.75.

Dr. Ferre is currently the most prolific of American theologians. In his newest book he pilots his readers into deeper waters than ever before. His earlier book presented the Christian faith and fellowship in language which most laymen could understand. His later works dealt in a more philosophical way with faith and reason, evil, and society.

He now emerges as a full-fledged "philosophical theologian" who seeks through creative criticism and formulation to bring out the metaphysical implications of the Christian faith and to "provide the believer with such sight as is consistent with faith." The avowed purpose is to free Christianity from alien systems of thought and to produce an indigenous Christian system. Actually it is the Whiteheadian process philosophy which here becomes the new vehicle of the faith.

The most obvious consequence of the introduction of an entirely new way of thinking is the mental travail imposed upon the reader. He has to make the same difficult re-orientation as the student of philosophy who has his first skirmish with Whitehead. There may be some comfort in knowing, however, that if he succeeds in weathering the first section of the book, "The Nature of God," he will have slightly smoother sailing in the second section, "The Works of God."

Typical of Dr. Ferre's new formulation of the concept of God are such statements as these: "God is ever part of His personal creation," "God both *is* and *has* a body," and "God also has a function which in us is called the subconscious."

He is true to evangelical Christianity in his basic affirmation of love as the nature of ultimate being and his courageous exploration of "the adequacy of Christian love to constitute the category of categories for the realms of being and becoming." But when he conceives of holiness as only "love's negative work in relation to sin," the positive content of the divine love suffers immeasurable loss. Making such short shrift of fundamental elements in the concept of God itself, the author is enabled in one short treatise on God to include chapters on the incarnation, the atonement, and eschatology.

Dr. Ferre sees in Jesus a radical new revelation of divine love, something higher than mere altruism. He also accepts the doctrine of the two natures, the historic Jesus and the eternal Christ. His speculation leads him, however, to such unorthodox conclusions as "We have no way of knowing that Jesus was sinless" and "Whether or not the human personality of Jesus rose [from the dead] we have no way of knowing for certain." The Virgin Birth has a symbolic significance: "No one is born into the level of God's own *Agape* without a Virgin Birth."

The final chapter contains some curious eschatological surmises. To believe in eternal damnation is insult and blasphemy. Hell is to be retained as a reclamatory instrument of love. "Hell is for the bad; purgatory for the good."

Dr. Ferre reminds one of Jacobi, who said: "With my heart I am a Christian, with my head I am a pagan." He has deep insight into the central truth of God as love. But in constructing a metaphysics upon this truth he is bound by neither Scripture nor historic Christianity.

T. A. KANTONEN

*Springfield, Ohio*

## Study in the Revelation

**Das Ziel aller Dinge.** Das letzte Wort des Erhohten an seine angefochtene Gemeinde. Auslegung der Offenbarung Johannis nach Bibelstunden von Magister Hellmuth Frey. Calwer Verlag, Stuttgart. In Halbleinen gebunden. 256 Seiten. DM 11.80.

The new book on *Revelation* by Magister Frey seems to me of great importance for

ll continental Lutherans in their present ituation and frame of mind; but it is equally f importance for our Lutheran brethren in merica and in the British dominions.

The author lived in the Baltic states until he last war. He was a well-known theological scholar and a minister of several German-speaking congregations in the Baltic countries, near the Russian border. The normous tension between East and West vas ever present to him in a time when other ountries did not feel it so strongly.

But for him the Bible showed clearly that his was not a question of opposing countries but of the fight between Christ and the nti-Christian powers, between faith and naterialism in *all* countries. During the war Mag. Frey was called up for military service nd separated from his church which he vas never to see again. He became a prisoner of war in a camp in Great Britain vhere his Bible classes about *Revelation* vere a tremendous source of spiritual trength for hundreds of fellow-prisoners vho listened to him.

We Lutheran pastors living in freedom n Britain at that time were very happy vhenever we could go to Norton Camp and ttend one of Frey's Bible classes. The atastrophe of central Europe, the untold ufferings of millions, the destruction of owns, and the death of millions of people eemed no longer meaningless to those who vere led by Frey into God's plan as revealed in *Revelation*. After his return to ermany, the author continued to interpret od's will to those for whom life had lost ll meaning. He also worked out the forceful Lutheran reply to Rudolf Bultmann's *Entmythologisierung,"* a theory that conused so many theologians and lay people.

In my opinion the secret of Frey's uneniable power of interpretation lies in his ethod of taking *Revelation* word by word nd verse by verse and interpreting all clear nd dark passages in the light of the whole ible. No attempt is made to make things asy by omitting parts of the text in modrnist fashion; on the other hand all kind f unbiblical *Schwarmertum* is avoided. Only a Christian who is at home in all parts of the Bible—and the author has worked and written about many parts of Holy Scripture—is able to avoid these two dangers and interpret the Book of Revelation in the context of the whole of God's message.

It is clear that the author emphasizes the eschatological aspect of Christ's message and the meaning of history (both of the world and the church), but without using *Revelation* as a book for cheap prophecies.

We know that Martin Luther found great difficulties in determining the right place of *Revelation* in the context of the whole Bible. In his earlier writings he says several critical things about this book and about its obscurity. To judge from the position of the book in his translation of the New Testament he seems to have doubted whether *Revelation* was a book within the canon proper. Later on Luther seems to appreciate *Revelation* much more and as early as 1521-23 he interprets passages of *Revelation* as part of his message.

The Lutheran Church, however, has regarded this book as a proper part of the New Testament and many good attempts have been made to interpret it and to preach about it, while many Lutherans found it difficult to understand and use the book. I am sure that Mag. Frey's commentary will make a most valuable contribution to real understanding of *Revelation* for Lutherans all over the world. HANS H. KRAMM

*London*

## For Daily Reading

**Going God's Way.** By Reuben K. Youngdahl. Augustana. 366 pages. $2.50.

There is a page for each day of the year, with a Bible verse, an attractive homily, and finally a "table talk" suggestion for family discussion. The devotional readings are vivid, abound with illustrations, have a warm evangelical sincerity. Dr. Youngdahl of Mt. Olivet Church in Minneapolis is among America's most capable pastors. The spirit of his great ministry is evident in this book. This is one of the best in the much overcrowded field of books for daily devotion.

# OVERSEAS

**GERMANY: Berlin. March 31.**—IT NOW appears definite that, contrary to the wishes of Martin Niemoeller and his friends, the all-German meeting of the Evangelical Church will not be called until October. The visit that Niemoeller made in Moscow and the subsequent reports he made concerning it have called up renewed bad feeling, especially among church circles in the DDR (*Deutsche demokratische Republik*—East Zone Germany).

Niemoeller has referred to it as his most successful trip, in that for the first time he succeeded in seeking out the church circles among the communities of German technical specialists who live in Moscow. Now however, it has been established through reliable reports that he did not visit the church group but that he was put in contact with the anti-church group of German specialists—most of them questionable people. During his two-day stay in Berlin, he neglected to get addresses of the church group.

IN THE COMING WEEKS two of the largest church bodies in Germany are going to have their synodical meetings: the United Lutheran Church of Germany (a member of the Lutheran World Federation), and the Church of the Old Prussian Union (the United Church). The former will meet in Flensburg, near the German-Danish border. The latter will meet in Goerlitz on the Oder-Niesse border. Many theological and practical problems will be dealt with, but it is unavoidable that a position will be taken—from the viewpoint of the church—on the political questions of the day. The united general synod will deal primarily with the refugee problem. In the Lutheran church the recent session of the conference of bishops has already issued a clear and circumstantial statement on the political responsibility of the church, in which German Lutheranism clearly cuts itself off from the path of Niemoeller, Heinemann, Mochalski, and Iwand.

In this connection it is not without significance that in March a theological conference in Sigtuna, Sweden, attended by about 30 German and Scandinavian church leaders, dealt with both great questions: The church in the world, and Christ and government, and reached conclusions similar to those of the bishops' declaration. It is also interesting that from the German side this conference was attended by leading personalities from both the VELKD and the Old Prussian Union.

CHURCH PEOPLE in Germany are becoming increasingly eager for the great church conferences of the summer: the full session of the LWF in Hannover and the Church Day (*Kirchentag*) in Stuttgart. And to an increased extent is the "Lutheran Day" (*Lutherische Tag*) in Berlin, which follows the Hannover meeting, gaining attention. Already numerous Lutherans abroad have sent word that they are coming, and besides the sessions for the delegates and the conference of theologians and the students' camps there will be gathered together tens of thousands of people from East Germany.

Added to that, this year also a great Catholic meeting is taking place. One can see that the public influence of the churches of Germany is greater than has yet been reached in many other countries. One can only hope that this influence will not only be wide but deep, so that a lasting blessing may rest on the people of Germany—a blessing which many uprooted people need most urgently. —S. Z. C.

A statement from Hilfswerk made to headquarters of the Evangelical Church in Berlin points to the increasingly bad situation of refugees in Berlin. Since 1949 more than 190,000 people coming out of the Soviet-occupied district have settled down here. Seventy-four thousand of these have been acknowledged as refugees whereas 200 to 250,000 immigrants are staying illegally in West Berlin. Seventy thousand refugees are living in 50 mass-accommodations, that means in former air-raid shelters without daylight or in rooms of industrial buildings.

/INNERS of the Hamilton (Ont.) 1952 Drama Festival were Trinity Luther Leaguers White, lcGregor, McGregor, Mehlenbacher and Nesbeck (front row); Chapman, Director Fleming and eaguer Mehlenbacher. "The Symbol of the Cross" won "best supporting actor" award for Luther lehlenbacher (front row). Judges commended Lutherans on "sincerity" and "deep reverence"

## EW YORK:

## yracuse Confirmands' Rally Held; onference Laymen to Meet April 19

SYRACUSE—The Confirmands' Rally as held at Redeemer Church, Syracuse, larch 30 under the auspices of the Lueran Society. Pastor John B. Sanborn, t. Paul's, Pittsford, was the speaker.

ON APRIL 1 the Hendricks Chapel Choir ve a concert in the Lincoln Auditorium. roceeds were distributed to various deominational groups working on the univerty campus, of which the Lutheran Student oundation is one.

CENTRAL CONFERENCE Brotherhood will eet in Redeemer Church April 19. The ev. Peter J. Dexnis, secretary for evanelism of the ULC Board of Social Missions, ill speak.

HOLY NATIVITY CHURCH, Endicott, has ought a parsonage for the use of Pastor aul J. Tritschler.

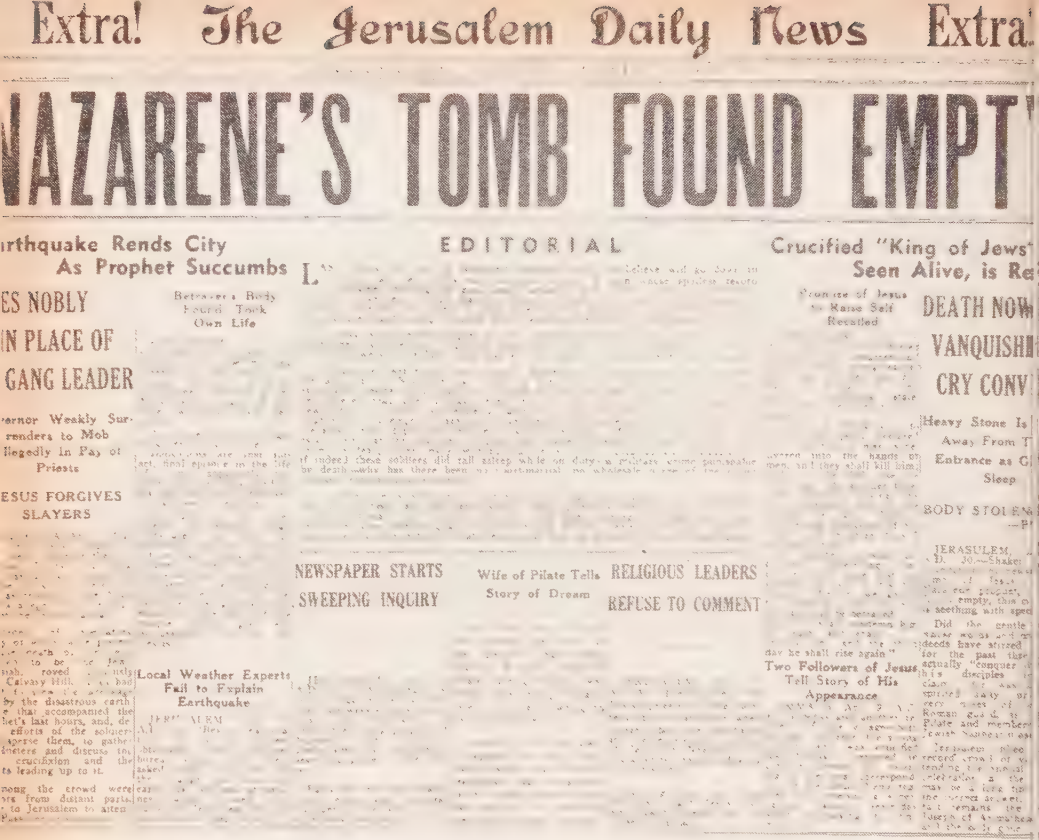
HARTWICK COLLEGE CHOIR will give a concert in Syracuse on April 25.

Central Conference will meet in Zion Church, Syracuse, April 22. Dr. David G. Jaxheimer, assistant to the president of synod, will preach the sermon at the Communion service and later during the convention will show an illustrated lecture in color of the "Work of the New York Synod." Synod President Frederick R. Knubel will speak. Special order will be an address on "Marriage and Family Life" by the Rev. Robert Barkley, East Cleveland, Ohio.

EACH YEAR the Choral Choir of the Lutheran Society gives a spring concert. This choir is made up of the choirs of 10 Lutheran churches. The concert will be held in St. Paul's Church, Syracuse, May 18.

MEMBERS OF Luther Memorial Church, North Syracuse, and Pastor Norberth H. Stracker, Jr., broke ground for the new church Palm Sunday. The Rev. Frank Shimer, conference president, and Dr. Christian P. Jensen participated.

CHRISTIAN P. JENSEN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ESUS FORGIVES
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EDITORIAL

Between a Body
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Crucified "King of Jews"
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DEATH NOW
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Heavy Stone Is
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BODY STOLEN

NEWSPAPER STARTS
SWEEPING INQUIRY

Wife of Pilate Tells
Story of Dream

RELIGIOUS LEADERS
REFUSE TO COMMENT

Local Weather Experts
Fail to Explain
Earthquake

Two Followers of Jesus
Tell Story of His
Appearance

## PENNSYLVANIA:

## Fague Succeeds President Birk as Head of Service for Older People

LANCASTER—Due to his moving from Manheim to Lemoyne the Rev. Ralph W. Birk, former president of the Board of Lutheran Service for Older People, Inc., has been succeeded by the Rev. Harlan D. Fague, pastor of St. Stephen's Church, Lancaster, as president.

PROBLEMS of our "aging population" are very keen. Dr. Walter Coutu, professor of sociology at Penn State, and Miss Helen H. Ringe, of the U.S. Department of Labor, were to discuss these problems at a conference in Lancaster on April 15. Lutheran Service for Older People, Inc., is co-operating in this conference.

CONFIDENCE in the new ULCA department of church architecture was evident recently when Executive Director Edward S. Frey was called in for consultation by Grace and Emmanuel churches, Lancaster, both of which are contemplating new buildings for Sunday school purposes.

KEEN INTEREST is being shown in the meeting of the Lancaster Conference May 1 at St. Paul's Church, Penryn. A new president will be elected. A committee on "Administrative Problems of the Conference" is recommending (a) limiting the term of office of the president to three years, (b) establishing an office of vice president, (c) setting up a new basis for congregational assessments, (d) eliminating benevolent causes from the conference budget. The committee also indicates that if the realignment of synodical relationships takes place, there will be a definite need for reorganizing

ne Central Pennsylvania Synod into smaller, ffective conference areas.

More and more churches in the Danville and Lancaster areas are showing a willingness to be transferred to the Central Pennsylvania Synod. This will also be a subject on the agenda.

Pastor G. Martin Ruoss, now serving Good Shepherd Church, Philadelphia, has ccepted a call to St. Mark's Church, Mehanicsburg. The Lancaster Conference is lad to welcome him back to its fold as of May 1. ERNEST J. HOH

## ORTH CAROLINA:

## ll Roads Lead to Hickory in April; ynod Expected to Laud History

HICKORY—The top of the news in North Carolina during April is the 148th nnual synodical convention, to be held n the new $250,000 St. Andrew's Church, Hickory, with Lenoir Rhyne College as co-host, April 22-24.

Dr. Dwight F. Putman, president of he Central Pennsylvania Synod, makes his first visit to the North Carolina Synod s the official representative of the United Lutheran Church.

Expected to receive enthusiastic approval of synod will be the report of the Committee on Historical Work, headed by President Emeritus J. L. Morgan. This committee, charged with the task of preparing a history of the synod for release during the 150th Anniversary Year, will report that work on he manuscript is practically complete, and t should be in the hands of the printers by Aug. 1. An appropriation of $7,000 will be sked to underwrite the publication.

Also expected to receive major attention from the convention will be the report of the Mission Committee recommending that the synod express some official policy relative to mission work among the Negro population within the bounds of the synod.

As the last of 80 Preaching-Teaching

ENVELOPE

## story of the week

LIKE most of his fellow-pastors in the United Lutheran Church, Pastor Robert Mayer finds the Lenten season one of the busiest of the church year. Sometimes it's a case of "up at the crack of dawn, on the go all day and most of the evening before falling exhausted into bed about midnight."

That's probably why last Tuesday afternoon, he didn't stop to examine his mail carefully. Glancing through the pile, he noticed the usual second and third class mailings and promotional pieces, skipped over several unobtrusive first-class letters.

"I'll look at the mail later," he called, dashing out the parsonage front door, on his way to another afternoon appointment.

IT WAS NEXT DAY before he remembered the unopened envelopes on his desk. Carefully now, he began sorting them.

His letter opener slit the fold of a plain No. 9 envelope. The fact that it was hand addressed, no returnee's name affixed, didn't attract his attention particularly . . .

. . . but the contents did!

OUT came ten crisp new one-hundred dollar bills! Attached with a paper clip was a note:

"Dear Pastor and Church Council . . .

"I'm sending this gift as a token of love and gratitude to the Lord for all the blessings that I have received in the past.

"Please use it for the purchase of new vestments for your choir. Would like to see immediate action.

"Sincerely,

"A Co-worker in Christ."

"I DON'T REMEMBER what I did next," Pastor Mayer told friends later, "but I do recall getting down to bank FAST! Having one thousand dollars lying around on my desk wasn't my idea of 'sensible living.'"

—DICK SUTCLIFFE

ORGANIZED Feb. 3 under leadership of Pastor Everett J. Jensen (center, front row) is Advent Church, South Arlington, Va. Fifty-four adults and 40 children constitute charter membership. Main speaker at the organization service was Virginia Synod Superintendent R. Homer Anderson

Missions to be held in synod, Trinity Church, Rocky Mount, experimented with a unique preaching mission technique which drew enthusiastic praise from Pastor Hoke H. Ritchie. For a preaching-teaching mission on Marriage and Family Life, he secured the Rev. Peter J. Dexnis, associate director of Evangelism, and the Rev. Harold C. Letts, director of Social Action, Board of Social Missions, as dual missioners.

Advance preparation for the week of services included cottage prayer services each night of the week prior to the Mission, distribution of descriptive folders to the community, spot radio announcements, and a lay-visitation program.

The daily program consisted of the opening Vespers, a 10-minute congregational sing, an evangelistic sermon by Pastor Dexnis, a demonstration on some phase of marriage and family life led by Pastor Letts, and a teaching period by Director Letts.

Following one of the evening discussion periods there was a re-reading of the marriage vows during which all couples renewed their vows.

In expressing his enthusiastic approval of the results of this experiment, Pastor Ritchie noted that the average attendance came to more than 80 per cent of his communing membership, and that not only did it do much to strengthen the congregational spiritual and family life but brought a genuine response from the community.

ST. MARK'S CHURCH, Asheville, broke ground March 23 for a new $60,000 educational annex.

Setting a new high, subscriptions for "The Lutheran" in synod have reached a total of 3,896, with 116 out of 170 congregations co-operating and 14 congregations reaching the 100 per cent mark.

LENOIR RHYNE COLLEGE captured her second North State Conference championship of the current school year by tripping High Point College, 74-59, at the annual basketball tournament at Statesville, Mar. 1.

HIGHLIGHT of the annual spring sacred concert tour of the Lenoir Rhyne a cappella choir will be a one-week trek through Eastern North Carolina in late April. From April 27 to May 1, the 58-voice choir will appear in Thomasville, Greensboro, Sanford, Rocky Mount, Wilmington, and Fayetteville.

INSTALLATIONS: March 2—the Rev. Henry F. Lineberger, Ebenezer Church, China Grove. March 16—the Rev. Leroy C. Trexler, St. John's, Cherryville.

TRANSFER GRANTED: March 21—the Rev. Roscoe B. Fisher, to the New York Synod.

DAVID F. COOPER

## ALIFORNIA:

## ynod Sessions Planned May 4-8 To Include Romeis Installation

SYNOD will meet in First English hurch, Los Angeles, May 4-8, will be- n with installation of the assistant to ie president, the Rev. H. Paul Romeis. r. Charles Foelsch, president of Pacific minary, will preach. A massed men's horus under direction of Dr. James Mur- y, choir director of First Church, Glen- ile, will sing. ULCA representative to nod this year will be Dr. Frederick R. nubel, New York Synod's president.

DR. FRANKLIN CLARK FRY, president of e ULCA, will speak at a mass meeting of os Angeles area laymen at Culver City's unicipal auditorium. This meeting is being onsored by the Brotherhood of Southern onference. Over 1,000 men will be pres- it. Dr. Fry will be returning from his trip the Orient.

LAYMAN FRITZ NOEL, First Church, Glen- ile, was re-elected prsident of the Lutheran ospital Society for the 11th time recently. ie Lutheran Hospital Society now controls ree hospitals, the largest in Los Angeles ith others in Santa Monica and San Diego.

THE REV. O. W. EBRIGHT, Medford, Ore., is accepted a call to become head of the itheran Home for the Aged at Alhambra.

Californians planning to attend meetings of the Lutheran World Federation this summer at Hannover, Germany, include: Synod President J. P. Beasom, Pastors Milus W. Bonker, Robert Romeis, A. Claus, and Mrs. George Kohls. St. John's Church, Sacramento, is sending Pastor Romeis. A number of members of Grace Crurch, Richmond, are sending their Pastor Bonker.

A NEW TYPE of Biblical interpretation was esented recently at the Oneonta Congre- tional Church, South Pasadena. The 23rd alm was interpreted through the dance. iss Elyse Robert, gowned in white and een, gave a moving interpretation of the

## HOME MISSIONS

VIRGINIA: Women of the Church at Holy Trinity, Lynchburg (not a mission congregation) recently sponsored a "Home Missions Night" as a method of educating the congregation on home mission programs and problems. Results: "excellent," reports Pastor Marshall Mauney.

CALIFORNIA: A new building for Our Saviour's Church, Alhambra, was dedicated March 30. The Rev. Edward Spirer, director of church extension for synod, preached.

KANSAS: Reformation Church, with 56 charter members on the roll, was organized Jan. 27. Members are contemplating purchase of property for building a church. Several auxiliaries have been activated. The Rev. Richard O. Scherch has accepted a call to bcome its first pastor. Pastor Scherch began working on the field in mid-1951.

VIRGINIA: Redeemer Church, Petersburg, has purchased a parsonage for $9,500.

ARIZONA: The Rev. Franklin H. Schott of Zelienople, Pa., expected to arrive after Easter to begin developing a new mission at Phoenix, Ariz. At present the ULC has two churches in Phoenix—Grace and Faith churches. Grace holds three services every Sunday; Faith has over 500 enrolled in the Sunday school. Other ULC churches in Arizona are at Tucson and Globe.

CALIFORNIA: Cornerstone for the new building for St. Andrew's Church, Van Nuys, was laid March 23. The address was given by the Rev. J. Bertram Reed, pastor of Hollywood Church, Los Angeles.

VIRGINIA: Synod's home missions committee hopes to start three or four new missions this year, improving the 1951 record of three. Pentecost Sunday will be "appeal day" for the synodical Home Mission Gift Fund.

CALIFORNIA: The Rev. Raymond L. Nickel was installed as pastor of United Church, Santa Ana, recently.

psalm as Baritone Barry Rumbles sang Riedell's arrangement of the psalm.

Two CONGREGATIONAL basketball teams played their way through their respective local municipal leagues to be invited to an invitational tournament at Glendale—the teams of Christ Church, San Diego, and First Church, Glendale. The Glendale team remained in the competition for one round longer than the San Diego team. Pastor Quentin Garman of the San Diego team plays regularly with the team.

THE REV. J. BERTRAM REED, pastor of Hollywood Church, Los Angeles, has resigned to accept a call to Central Church, Seattle.

HOWARD L. LOGAN

## INDIANA:

## Miller Accepts Call to New Post (Associate Pastor) at Trinity, Ft. Wayne

FT. WAYNE—The Rev. L. David Miller has accepted the newly created position of associate pastor of Trinity Church, Fort Wayne, to work with the pastor, Dr. Paul H. Krauss. Pastor Miller will assume the duties of his new position as soon as a successor as Minister of Music has been secured.

For the past five years he has been Minister of Music for Trinity Church. He has led a comprehensive music program, including direction of the church's five choirs and the playing of the organ, and at the same time serving as an assistant pastor.

Before going to Fort Wayne, he was for three years assistant pastor of Holy Trinity Church, New York City, serving with Dr. Paul Scherer and Dr. F. Eppling Reinartz. While in New York, he founded and directed the Lutheran Students' Choir of Greater New York. He had previously served two years as assistant pastor of Macedonia Church, Burlington, North Carolina.

He is a graduate of Lenoir Rhyne College and Southern Seminary, and received his Master of Sacred Music degree from Union Seminary, New York City.

Last year he was dean of the Indiana Synod Church Music Conference and now serves as chairman of the synod's music committee. He has been the author of a number of articles on the subject of church music in THE LUTHERAN, *The Parish School, Luther Life*, and last year prepared a speech choir meditation, "A Psalm for Today," for the Women's Missionary Society of America.

NATIONAL LUTHERAN COUNCIL students at Purdue University have never had a student center near the campus; student work has been centered in Holy Trinity Church across town. Prospects for a center for National Lutheran Council students appeared brighter this month. The recently organized Purdue

NEW FT. WAYNE (IND.) ASSOCIATE
. . . Minister of Music David Miller

s. Emma Ransom
Bethany Church,
-lington, Iowa, has
:cided to will a
:ge share of her
00,000 estate to
.rthage College,
rthage, Ill. It will
added to the in-
ution's endow-
nt fund

-iversity Lutheran Student Foundation has
-eed to purchase a large house adjoining
campus for $16,250. It will be quite
mble compared to the Missouri Synod's
w $225,000 student center and chapel, but
l be a big aid to Pastor Henry C. Stoll-
:f and Student Counselor Ruth Engle-
:cht in serving the more than 500 Na-
nal Lutheran Council students at Purdue.

BETHLEHEM CHURCH, Indianapolis, is
ding Pastor and Mrs. Donald E. Elder to
rope to attend the Lutheran World Fed-
tion assembly at Hannover, Germany, in
y. Mr. and Mrs. Wm. Knanlein, members
the congregation, will accompany them.
. Knanlein is secretary of the Synodical
ard of Home Missions and has been
CA convention delegate.

DR. RALPH D. WHEADON, who organized
ith Church, Jeffersonville, last year, has
n installed as pastor of the New Corydon
ish. The Wheadons will live in a newly
chased parsonage at Bryant.

THE REV. JAMES O. WOODWARD was in-
lled pastor of the Madison Parish by
od President Frederick M. Hanes on
rch 23. Pastor Woodward completed his
rk at Hamma Divinity School at midyear.
was ordained March 2 in his home
rch, Holy Trinity, New Castle, by of-
rs of synod and Pastor Paul Recher.

SENIOR PAUL STROUP of Hamma Divinity
ool has accepted a call to the Corydon
ish. His graduation and ordination are
eduled for May.

ROBERT H. HEINE

## CAMPUS

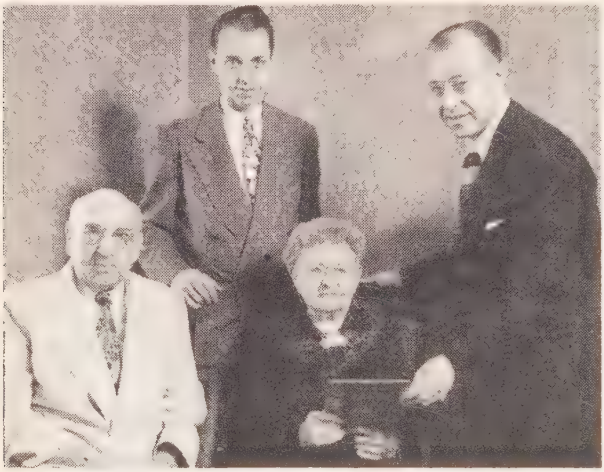
SUSQUEHANNA University held a KADA (Knowledge, Attitude, Decision, Action) Conference as campus religious emphasis early in March. Conference speakers included Rabbi Isaac Vander Walde, of Sunbury; Susquehanna's own Dean Galt; ULCA Missionary Donald Wilson; and ULCA Secretary F. Eppling Reinartz. Subjects discussed: Judaism, Mohammedanism, Confucianism, Buddhism, and Christianity.

MUHLENBERG College will grant six honorary degrees this June: a doctor of divinity degree to the Rev. Jonathan Klick, retired; doctor of humane letters, Dr. Franklin Clark Fry, ULCA president, and Dr. Emil E. Fischer, Ministerium of Pennsylvania president; doctor of letters, Dr. Preston A. Barba, retired Muhlenberg professor; doctor of science, Maurice Brown, curator of Hawk Mountain sanctuary; doctor of laws, Dr. Louis P. Hoyer, superintendent of Philadelphia public schools.

CHICAGO Seminary's recent matriculation service featured an address by NLC Student Service Secretary Donald Heiges. Dean Joseph Sittler presented the 33 students, who entered in September and were on probation until this month, to President Armin G. Weng who received them.

THIEL College's Lutheran Student Association sponsored as a Lenten project the showing of four movies: "Gentleman's Agreement," "Razor's Edge," "Song of Bernadette," and "One Foot in Heaven." In addition, the LSA sponsored the Lenten Vespers each Sunday evening with pastors delivering Lenten meditations at each.

NEWBERRY College has been selected as one of 16 Southern colleges to present a program broadcast over 250 stations in a series to be known as "Banners of Freedom" the week of April 27. The series is sponsored by the Commission on Christian Higher Education of NCCCUSA. Newberry College President James C. Kinard and the Newberry College Singers will appear on the college's program.



MRS. ELIZA HALLER of Holy Trinity Church, Buffalo, N. Y., recently celebrated her 105th birthday, reminisced about seeing and hearing Abraham Lincoln. Confirmed over 90 years ago in St. John's Church, Buffalo, she later became a charter member of Holy Trinity Church (1879). Here she is seated with her son, Dr. George Haller, and is receiving from Dr. Ralph W. Loew a birthday gift from the congregation. Associate Pastor Franklin L. Jensen looks on

## KANSAS:

## Pastor Drowned in Flash Flood Memorialized at Trinity Church, Hays

LAST MAY (22), Dr. Charles F. Wiest was drowned in the basement of his home during a flash flood (see THE LUTHERAN, June 13, 1951). At the time of his funeral friends were encouraged to contribute funds for a fitting memorial instead of floral tributes. As a result, memorial chimes have just been installed at Trinity Church, Hays, a tribute to the pastor-emeritus.

THE REV. EDWIN J. HIRSCH, Bethlehem Church, Kansas City, Mo., is resigning, effective June 1, to assume organization of the Jackson County (Mo.) Mission for the Board of American Missions.

THE REV. RICHARD O. SCHERCH has accepted a call to Reformation Church, Wichita, after serving since last June as Board of American Missions organizer.

THE REV. CLARENCE J. HANSEN has accepted a call to Kent Memorial Church, Sunrise Beach, Mo., having served as resident organizer under Synodical Home Mission Committee direction since Nov. 1.

GOOD SHEPHERD CHURCH, Washington, has a new five-room parsonage built by men of the congregation. Pastor Harvey Bernhardt recently received 35 adults and 41 children.

CHAIRMAN GEORGE SEARCH of Camp Wa-Shun-Ga Committee reports all camp periods filled for the summer.

THE REV. HERBERT PETT, Wellington, who has been seriously ill, has been granted a leave from active duty until his health is recovered. Dr. George N. Mendenhall is temporary supply of St. John's Church.

The upcoming 84th annual convention of synod in Trinity Church, Kansas City, Kan. will help the host church observe its 50th anniversary. This is the first time synod has met there. Among business items will be the proposal arrived at of three merger committees of Kansas, Midwest and Nebraska in Omaha March 20, at a meeting called by Dr. Franklin Clark Fry and the three synod presidents. All three synods will be asked to consider identical proposals.

ST. PAUL'S CHURCH, Peabody, has recently undergone renovation. Much labor has been donated by men of the congregation, looking forward to the 75th anniversary in the fall.

DR. RICHARD H. GERBERDING will be the

DEDICATED recently by Pastor Everett R. Smail is this Nursery-Beginners' Chapel at Grace Church, Clarion, Pa. Housed in the kitchen unit of the church, cupboards, sinks and stoves are concealed behind movable draperies. The chapel includes the worship center, including an organ and custom-built chairs for the youngsters

headliner at meeting of synod, speaking at the banquet of the synod and WMS convention, and devotions one morning.

Gain in subscriptions for "The Lutheran" in synod over last year is now 95 per cent, the third largest increase in the ULCA.

ST. LUKE'S CHURCH, Ft. Smith, Ark., the only ULCA congregation in that state, reports progress. Seventeen adult members and 17 children were received and the communicant membership increased. The 1952 apportioned benevolence and LWA have been oversubscribed.

SYNOD'S PAPER, *Kansas Synod Lutheran*, is now printed by the Emporia *Gazette*, made famous by the late William Allen White.

T. BENTON PEERY

## PENNSYLVANIA:

## Myrom, Landis In Montoursville; Carillon Recital Held on Birthday

WILLIAMSPORT — Seventy-six laymen met in Montoursville recently to hear two speakers of the Lutheran Laymen's Movement for Stewardship: Chester A. Myrom, associate director of LLM, and President Harold U. Landis. Both emphasized Christian stewardship.

ON MARCH 7 the Harriet Hess Metzger Memorial Carillon of St. Mark's Church, Williamsport, was played by F. A. Snell in a recital commemorating the founding of

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the church on March 7, 1852. On March 9, the Sunday school celebrated the event with special services in the church.

DR. F. EPPLING REINARTZ, executive secretary of the United Lutheran Church in America, was Good Friday guest speaker in Williamsport. A committee of the Council of Churches of Williamsport and Vicinity arranged the service.

BOTSCHAFT CHURCH (known also as Grubb's Church), Mt. Pleasant Mills, has been renovated. At reconsecration services, Pastor Carl A. Romoser, the Rev. Bernard W. Krapf of Susquehanna University, and Prof. Benjamin Lotz of Susquehanna University were main speakers.

DR. GEORGE BERKHEIMER, secretary of the Central Pennsylvania Synod, preached the rededication sermon at St. John's Church, Lock Haven, recently, marking completion of a $29,000 remodeling program.

PAUL W. DE LAUTER

## WESTERN CANADA:

## Synod Determined to Make Substantial Contribution to ULCA in '52

WESTERN CANADA is not going to trail all other synods of the ULCA in 1952. At the 1951 synodical convention at Saskatoon, Sask., the $75,000 budget for 1951 and 1952 was adopted with the proviso, "To be distributed on a 50-50 basis to the synod and to the United Lutheran Church in America up to $60,000, and from money received in excess of $60,000 the amount paid to the ULCA treasury shall be increased."

In accordance with this proviso the president and treasurer in a joint statement have informed pastors and congregations that in 1952, 50 per cent of all receipts on apportionment will be sent away every month. Carrying out this resolution will not be an easy matter and congregations will have to be just as prompt in sending their monthly contributions for the apportionment, if the work of synod is not to suffer.

PLANS HAVE BEEN completed for the visit of two ULCA delegations to the congregations. Beginning at Rosenfeld, Man., May 25 and ending at Rollyview, Alta., June 11, the Parish and Church School Board will have its representatives visiting 17 centers with its "The Bible in Daily Living" institutes.

BEGINNING at Emerson, Man., June 22 and ending at Edmonton, Alta., July 6 Pastor Dexnis, associate secretary for evangelism, and his helper will conduct 10 to 12 evangelism workshops.

ALBERTA DISTRICT Luther Leaguers spent over $1,000 on improvement to the camp at Mulhurst Beach. The sum of $500 has been set for similar improvements in 1952.

"What percentage of new immigrants find themselves into your churches?" asked an ELC fellow-pastor of Pastor R. Krisch (St. John's Church, Edmonton). "I cannot give you the percentage. I would say they are like other people, our own," was the reply. "But I thank God for every immigrant that comes. They bring something into the congregation; they are a real blessing."

ST. PETER'S CHURCH, Winnipeg, Man., became self-supporting as of January 1952. Pastor F. W. Lenz reports great changes in the 11 years of his ministry. At one time St. Peter's felt its burden of debt so heavy that it thought of merging with First English Church and selling its property. Today all are glad that they held on. The mortgage has steadily decreased, an electric organ has been installed, major repairs have been made on the church a number of times, the pastor's salary has been increased, attendance at services has been doubled, the Sunday school is four times what it was in 1940. Recent influx of German immigrants has made continuation, even extension, of ministry in the

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## NEWS IN THE CHURCHES

German language, imperative.

St. Peter's also serves the Latvians under Pastor Mitulis and the Finns, for whom Pastor Koski of Claybridge conducts services. The Latvians have their own church council and auxiliary organizations. So far the Finnish people have not formally organized.

LUTHERANS at Markinch, Sask., have a new parsonage for Pastor O. E. Goos as their 1952 objective . . . TRINITY CHURCH, Edmonton, plans addition of a wing, providing additional seating for 300 and a number of classrooms for the Sunday school . . . Trinity young people have undertaken a survey of a new housing area in Edmonton's fast-growing southeast. E. G. GOOS

CONGRATULATING Mission Organizer Gustav Huf (left) on organization of new Omaha, Nebr., congregation is Dr. Arthur Knudsen, secretary for the Board of American Missions

## NEBRASKA:
## Omaha Mission Well Under Way, Huf Reports Increased Interest

OMAHA—The new St. Matthew's Church, organized Feb. 17 (see THE LUTHERAN, March 12) is showing "healthy progress," reports Pastor Gustav K. Huf (*see cut above*). The pastor-organizer reports that currently a campaign for LUTHERAN subscriptions is under way.

Prior to accepting a call to the mission, Pastor Huf was pastor of Ascension Church, Germantown, Pa., a ULC missionary to Puerto Rico. He had also served several previous pastorates including Syracuse, N. Y.

FOUR SPECIAL guests are expected to be present at the 27th annual Women's Missionary Conference of the Fremont district in United Church April 28. They are the Rev. and Mrs. Levon Spath, missionaries from Tandid, Argentina; the Rev. Herbert Jesifers of Lincoln; and Mrs. H. J. Goede of Omaha, synodical president.

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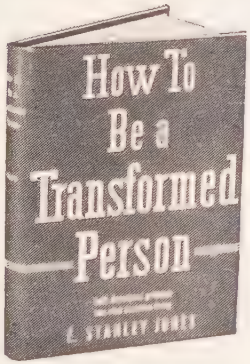


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## NEWS IN THE CHURCHES

experiences in South America. Mr. Jesifers, a native of Latvia, came to the U.S. with his family several years ago. He is now serving the Latvian people in Lincoln.

MESSIAH CHURCH, Broadwater, is making "extensive improvements" in the Sunday school with the use of the leadership Education Audio-Visual Kit.

ACCORDING to Amanda Jorn, synodical Children of the Church chairman, "the total offerings of the C. of C. in the Nebraska Synod for 1951 are the largest in our history."

THE HELENE HARDER Missionary Society of First Church, Nebraska City, has established a new church library.

MARCH 16 was the last Sunday for the 19th and Castelar group of Kountze Memorial Church, Omaha. Mission property had been sold by Kountze Church to the ALC. The ALC bought the property to be used by Pastor Carlos V. Guzman and his people. That means they will now have full use of the facilities. The men of the congregation are getting busy to make some changes and improvements in the property.

Synod President T. J. C. Schuldt participated in the service. PAUL WIEGMAN

DR. REINOLD von THADDEN, leader of Christian lay work in Germany, is shown with Dr. John Schmieder (left) and Canada Synod President J. H. Reble prior to recent address in St. Matthew's Church, Kitchener, Ontario. The speaker was well received

# ULC CALENDAR

APRIL

21-23. Nebraska Synod. St. Paul's Church, Auburn

22-24. Kansas Synod. Trinity Church, Kansas City, Kan.

22-24. Women's Missionary Society Convention. Kansas Synod. Trinity Church, Kansas City, Kan.

22-24. North Carolina Synod. St. Andrew's Church, Hickory

24-26. WMS Convention. Central Pennsylvania. First Church, Altoona

26-27. Luther League Convention, Pacific Northwest District. University Church, Seattle, Wash.

29- 1. Kentucky-Tennessee Synod. First United Church, Memphis, Tenn.

MAY

1- 4. Nova Scotia Synod. St. Paul's Church, Bridgewater

5- 7. Florida Synod. St. Luke's Church, Lake City

5- 8. California Synod. First English Church, Los Angeles

6- 8. WMS Convention. California Synod. Los Angeles

7- 8. WMS Convention. New Jersey Synod. Holy Trinity Church, Wildwood

12-14. Indiana Synod. St. Luke's Church, Logansport

12-14. Michigan Synod. Resurrection Church, Detroit

12-15. Midwest Synod. Friedens Church, Lincoln, Nebr.

12-15. Pacific Synod. St. Paul's Church, Vancouver, Wash.

12-15. Illinois Synod. St. John's Church, Joliet

13-15. Rocky Mountain Synod. Grace Church, Casper, Wyo.

13-15. WMS Convention, Rocky Mountain Synod. Grace Church, Casper, Wyo.

13-15. Texas Synod. United Dr. Martin Luther Church, Shiner

15-18. WMS Convention, Ministerium of Pennsylvania. Trinity Church, Pottsville

18-21. West Virginia Synod. Jackson's Mill

18-21. WMS Convention. West Virginia Synod. Jackson's Mill


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# IN CONCLUSION

IN MY OPINION Missionary Paul Mackensen is a fortunate young man. He was arrested last month by Communists in China (*see page 4*).

None of us ever has a chance of fully knowing the strength of God unless we risk everything in his service. It would be wrong to risk ourselves unnecessarily, for no good purpose. But Paul Mackensen stayed at the post of duty to which he had been called. He took the risk which was normal in his duty. This is once when he can really draw on God's account.

That's the way the Bible explains things. "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven."

ADD PAUL MACKENSEN'S name to the list, along with Lajos Ordass and the others. Before Bishop Ordass went to Hungary (and prison) in 1947, Dr. Ralph Loew of Buffalo asked him one day why he was going back to such danger. "Where are you going?" the bishop asked.

"Back to Buffalo."

"Why?"

"That's where my work is."

"That's why I'm going back to Budapest," replied the bishop.

We have a chance to be more generous with ourselves, even in our normal circumstances, than most of us actually are. We seldom risk turning our purses inside out when the collection plate comes by, and so forth. But maybe we could measure up to a supreme test if it came.

But here is a sure and certain fact. None of us could—Paul Mackensen or anybody else—if it hadn't been for Easter. If we couldn't be sure that God is faithful, and that our eternal destiny is safe in his hands, we would be foolish to risk anything. If Jesus had been a hopeless casualty at the end, a misguided sufferer whom his enemies could destroy, everything would be different for us now.

Since we know about Easter, and the songs of the risen Saviour are fresh in our minds, we should have a renewed sense of the courage and joy we can count on if we serve our God with a generous measure of ourselves. There really isn't any other satisfaction that endures. Life is a downhill process for anybody who doesn't lose himself in God. You accumulate frustrations by the dozen if you try to keep yourself for yourself.

IT SHOULD BE QUITE plain to us why communism has triumphed so much. It infects people as a genuine religion. A young Chinese Communist said this recently: "I am no longer the former man you knew. Apart from my body, which is the same, my whole mind and thought have changed. I have become a new man in the classless revolution pioneer corps, a loyal believer of Marx-Leninism. I shall never live for myself alone but for the masses . . . In this new teaching I have found unimagined blessing."

An easy-going Christianity that perverts Easter into a trivial display of bright hats and expensive corsages is no match even for an evil faith such as the police states preach.

But in a Chinese Communist city a young American missionary has demonstrated that his faith in Christ is as all-absorbing as anything they have. I'm sure I wish, for personal reasons, that the young man were safely home again. But I'm grateful to him for showing to the world the dimensions of the faith of a true Christian.

—ELSON RUFF

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